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MISSIONARY HERALD.

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THE receipts for September, the first month of the new fiscal year, from donations were \$22,764.06, about \$8,000 in advance of those for the same month one year ago; from legacies \$5,535.48, also an advance of about \$4,700, a total advance of nearly \$13,000 over the receipts of September, 1892, but about \$5,000 less than those of September, 1891. Since the expenditures for September were, as usual, much larger than the receipts for the same month, our debt of \$88,000, as reported at the close of the last fiscal year, August 31, 1893, is now considerably over \$100,000. And so will it continue to increase unless immediate and most vigorous efforts are put forth by individual donors and churches to send to the treasurer without delay generous offerings in addition to regular contributions. Who will respond to this urgent call?

THREE officers who have served the Board through a long series of years now retire from active service, with the thanks and best wishes of all their associates. Rev. Dr. A. C. Thompson became a member of the Prudential Committee in 1849, and during these forty-four years he has attended to the trust with singular constancy and devotion, and his place at the table of the Committee each week has rarely been vacant, never except for weightiest reasons. His knowledge of all matters pertaining to foreign missions is encyclopædic, and he has given unstintedly of time and strength to the service of the Board. Elbridge Torrey, Esq., a member of the Prudential Committee for seventeen years, has brought to its deliberations the wisdom and skill which have characterized him as a business man. His mind and heart and purse have been devoted to this work in an eminent degree, and his retirement is in every way a loss to the cause. Rev. Dr. E. K. Alden served for seven years on the Prudential Committee prior to his election as a Corresponding Secretary, and now for seventeen years he has had charge, as Secretary, of the Home Department. His eminent abilities, as well as conscientious discharge of his duties are everywhere recognized by those who have known him. To the details of the department of which he was the head, he gave unwearied attention, and his wisdom and experience will be greatly missed in the counsels of the Board.

THE friends who were present at the Annual Meeting of the Board at Worcester enjoyed greatly the excellent arrangements made by the local committee and the generous hospitality of the people. Everything was done in the care of guests to promote the interests of the sessions.

IN the appendix of this number will be found the Minutes of the Annual Meeting of the Board at Worcester. These Minutes of course do not report the debates but only the conclusions reached. The meeting was largely attended, though Mechanics' Hall, in which the sessions were held, was so ample that overflow meetings were not required. One hundred and forty-eight Corporate Members were present, ninety-six of them from New England and fifty-two from outside New England. This, we believe, is the largest attendance of Corporate Members at any meeting of the Board save one, that at Springfield in 1887, when 165 were present. At the very beginning a profound impression was made by the sermon of Dr. Lyman, preached on Tuesday evening, in which with great force and felicity was presented the motive of gaining men as regulating the methods in which missionary work should be prosecuted. The sermon will soon be issued in pamphlet form, and we trust will be widely read.

THE unanimous report presented by the Committee of Eleven, appointed a year since, on the relation of the Board to the churches, recommending the continuance for another period of the tentative plan of asking nominations for Corporate Membership from State bodies, also recommending the enlargement of the membership within the next four years to 350, was adopted without debate. The further experience of two years in the working of this plan will doubtless aid in the final decision as to the method best adapted to secure the coöperation of the churches and efficiency of administration. Other questions which have been under debate in the affairs of the Board were early in the session referred to a Committee of Fifteen, selected by the President. This Committee was in session throughout the whole of Wednesday, thus leaving the meeting of the Board morning, afternoon, and evening, free for the presentation of the papers from the Prudential Committee, read by the Secretaries, and for addresses from missionaries and others. We do not recall any meeting of the Board in which so many addresses from missionaries, and all of a high character, were presented as at the meeting at Worcester.

THE Committee of Fifteen, though composed of men representing all shades of opinion upon questions which had been prominently under discussion, was able after long and patient deliberation to bring in a unanimous report, the prominent features of which were recommendations for the enlargement of the Prudential Committee to fifteen (including the President and Vice-President), and a request, in view of the wish of the Japan Mission and the successful labors of Rev. W. H. Noyes, that he be offered an appointment as a missionary of the American Board, with an accompanying declaration that this action is not to be understood as in any way modifying the Board's former utterances on the subject of future probation. The first of these recommendations was immediately adopted. The discussion which followed upon the second recommendation, occupying over three hours, was earnest and for the most part sober and courteous, ending in the adoption of the recommendation by a vote of 106 to 24. Those who were constrained to vote in the negative have expressed themselves as accepting the result in good faith and with the purpose to slacken no efforts in the prosecution of the work of the Board. It is admitted

on all sides that this outcome was not a victory for any party, as it surely ought not to be. Men of very divergent views, some of whom have been classed as extremists on the one side or the other, supported the unanimous recommendation of the Committee, in the belief that it presented common ground on which all might stand in cordial coöperation and without surrender of principle. With this spirit prevailing on all sides we may anticipate that, leaving the past, the friends of missions will turn their attention eagerly and unitedly to the instant advancement of the work which the Master has given them to do in preaching the gospel of the kingdom throughout the world. The discussion is over. It is time for work.

THE Board itself instantly took action in the direction of a forward movement. It voted to ask from all Congregational churches in our land a special collection, to be taken on Sunday, November 12, or as near to that date as practicable, for the wiping out of the debt of \$88,000 and to meet the importunate cries from the missions for larger resources. A special committee of Corporate Members was appointed to put forth a statement and appeal, in the hope that there will be an instant response from churches and individuals, offering large sums for this object. While our pen is upon the paper inditing this paragraph a telegram comes from the treasurer of the Broadway Tabernacle Church, New York city, Rev. Dr. H. A. Stimson, pastor, stating that a special collection to remove the debt of the Board was taken in that church on the Sabbath after the Annual Meeting amounting to \$2,600. This may be called the first note, unless that honorable place be accorded to a gift of \$25 placed in the hands of the treasurer at the close of the Annual Meeting by a returned and disabled missionary. The Committee appointed at Worcester for this purpose will doubtless send out their appeal as soon as possible. Let the churches be ready for it, and set apart the day named, or one near to it, on which a generous offering shall be made for the payment of the debt and for advanced work. The times are hard, but there is money enough, and the work needs money as never before. *The million* can be raised, if the people have a mind to work. Let it be our purpose and prayer to attain this end.

MRS. ISABELLA BIRD BISHOP, whose writings, especially her two volumes on *Unbeaten Tracks in Japan*, have interested a multitude of readers, has recently spoken of her change of views in regard to missionary work, of which she has seen so much. She has not merely passed through, but has lived in several lands where missionary work has been carried on, and has seen all sides of it, and her testimony is as clear as it is gratifying. She says: "I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen. I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhallowed spirit. But the missionaries, by their lives and character and by the work they are doing wherever I have seen them, have produced in my mind such a change and such an enthusiasm, as I might almost express it, in favor of Christian missions that I cannot go anywhere without speaking about them and trying to influence others in their favor who may be as indifferent as I was before I went among heathen countries."

THE Department of State at Washington has been informed that the Koords who in June last made an assault on Miss Melton, the Presbyterian missionary, at a mountain village not far from Mosul, have been arrested and taken to Mosul for trial. Letters from the missionary party, consisting of three adults and three children, show that they have been practically shut up at Amadia ever since the attack. They have been making a stand not only for their present safety but for the future of Mosul station and missionary work in all that region. The attack was manifestly the outcome of a conspiracy formed to drive out the missionaries. Had it succeeded, or had the missionaries failed to hold the fort since the attack, the Koords would have believed that they could rob with impunity. The present retreat of the missionaries is on a great rock, several hundred feet high and flat on the top, a natural fortress, where they have a good and comfortable house.

WE have been deeply interested in the report of the Bible work within the European Turkey Mission, prepared by Miss Stone, who for so long a time has had charge of this department of service. The report is too long to give in our pages, but it tells a story of humble and faithful work which is remarkable. There are nineteen women who have been in active service connected with the Samokov and Philippopolis stations, who have labored with greatest devotion among the women and children, visiting the people in their homes and telling them of the good news. In multitudes of these homes they find a hearty welcome, yet in some places they meet much opposition and even arrest. One of them had her books and papers taken from her, and when summoned to the *konak* was informed that questionable sentiments were found among her papers. How *questionable* they were will be understood from the fact that the papers referred to were some copies of The Sunday School Times and the American Board Almanac. The spirit in which these faithful women labor may be learned from the words of one of them: "I find great comfort and joy when I visit the sick and sorrowing, who seem to look to me for special help. I have twenty-five scholars, most of them married women, and I deeply feel that I must be specially consecrated to God in order that he may accomplish through me the work which he wishes to do among his children here. God help me to be a special blessing and to forget myself for these souls that are so precious!"

A most commendable spirit has been shown by the people of Malatia in Eastern Turkey since their terrible experiences from the earthquake of last winter. Generous contributions have been made by the Protestant communities of Turkey for their brethren in distress, and yet all the contributions will be but a small fraction of the value of the property destroyed. Of the sum forwarded through our missionaries, a portion has been distributed among the poor to help them rebuild their homes and another portion set apart for the rebuilding of church and schools and parsonage. But the people of Malatia say: "We have never learned to depend upon other people without helping ourselves, and we never will learn to do so. We shall do all that we can toward restoring the buildings that we once consecrated to the Lord. Those of us who have money will give it as we are able, and those who have not will work."

THE reports as to the death of Emin Pasha are confirmed from a variety of sources, among others by a Belgian officer at Nyangwe. It is also reported that after a recent conflict between the forces of the Congo Free State and the Arabs, in which the latter were overthrown, there was found among the booty a box containing documents and collections belonging to Emin. It is now affirmed that the Pasha was slain by a guide named Isamaili, about October 20, at a spot some four days' journey from Kibonge, the Arab chief, Said Nen Abadi, having directed the assassination. The public knows little of the story of Emin's life since his return to the interior, after his rescue by Mr. Stanley. Though in the interests of the German government, he seems to have been a rover, and it is not known whether a commission appointing him as governor of one of the German East African provinces ever reached him. Passing by Mt. Ruwenzori he reached Albert Nyanza, but so far as is known accomplished little in the government of the people. It is supposed that at the time of his death he was making his way westward to reach the coast, either by the Congo or at the Kamerouns. It is to be hoped that the box which was captured by the forces of the Free State will contain some revelations as to the recent experiences of this able but eccentric explorer.

IT is a happy circumstance that the Ameer of Afghanistan has received in such a friendly way a British mission sent by officials in India for the purpose of determining questions as to boundaries between their respective territories. The time has been, and that not long since, when no attempt would have been made to settle such questions except by the sword. On his way to Cabul, Sir Mortimer Durand, the British Ambassador, and his staff were welcomed in behalf of the Ameer, and were quartered in one of his palaces at Jellalabad. May peace attend these negotiations!

THERE is in India an organization known as the "Lord's Day Union," the object of which is to further in all practicable ways the observance of Sunday as a day of rest. It seeks to prevent all unnecessary labor on that day, having, of course, as an ultimate object the use of the Sabbath in a Christian way. It is a striking fact that applications are now coming for membership in this society from large numbers of non-Christian natives, so that the society is seriously perplexed. Of course it would like the aid of men of all faiths in the prevention of unnecessary toil on the Lord's day, and yet it cannot afford to lose its distinctive Christian character as basing the obligation to observe the day upon divine authority. But it is a significant fact that Hindus and Mohammedans and Parsees recognize so clearly the value of the Christian Sabbath.

WE have received a copy of the first number of *The Messenger*, which is to be issued quarterly by the New York State Branch of the Woman's Board of Foreign Missions. It is a comely sheet, containing many items from the missionaries as well as reports from auxiliaries at home, besides other interesting reading matter. Its editor is Mrs. Clara S. Colton, and the office is at Patchogue, N. Y. We greet this new *Messenger* and respond with its chosen motto: "We are laborers together with God."

It was a startling incident at the Parliament of Religions at Chicago when the representative of the Hindu faith denounced in such scathing terms the cattle-yards and slaughter-houses of Chicago, declaring that India did not want the Christianity that tolerated such atrocities. These stockyards and their accompaniments have been regarded as one of the famous sights of Chicago. As a matter of taste many persons might have some sympathy with the Hindu, but with him it was a matter of religion, and such vast arrangements for the slaughter of animals, however mercifully conducted, were simply monstrous. To slaughter the sacred cow in such quantities he regarded as an offence to the gods.

THIS Hindu notion in regard to the slaughter of animals seems to have been at the foundation of the recent riots in Bombay and other parts of India. Withing a few years there has been established a society called the *Gowrakshak Mandali*, that is, a Society for the Protection of the Cow. This society is supported by people of all classes, from the lowest to the highest, the common people believing that could the slaughter of cows be stopped, even for a single day, there would be another incarnation of Vishnu, and power would at once be restored to the Hindus. The Mohammedans scoff at this notion, and in their race hostility to the Hindus, sometimes apparently for the purpose of irritating them, they drive their cattle for slaughter by way of the Hindu temple. It is difficult to say, in reference to these recent riots, which party has been the aggressor. The government seeks to be neutral and to defend both parties in the exercise of their religious rights, but where there is such bitter hostility it seems impossible to prevent outbreaks, and those at Bombay have been of the worst character. So far as appears the Christians, as such, have not been involved, though their lives have sometimes been imperiled, as at Bombay, where some of the riots took place in close proximity to our mission premises. One thing is clear, that were the English government to withdraw or be driven from India there would be an utter overthrow of order throughout Hindustan, and a war of races begin such as the world has not seen hitherto.

THE authorities in European Turkey have practically forbidden the preaching of the gospel in any place not legally authorized for that purpose. Mr. Baird, of Monastir, says that they are not permitted to do what the Apostle Paul did in Macedonia — preach by the riverside. The police of to-day insist that religious services must not be held in khans or private houses but only in the churches. This, of course, prevents the starting of new work, and for the present our missionaries in this region are greatly hampered in their efforts to reach the people. Appeal has been made to the higher authorities, but as yet there has come no relief from the limitations imposed by the police.

THE President of the Wesleyan Conference of England, in a recent address from the chair, uttered some wise thoughts which have a much wider application than to the church for which he spoke. "If there is one thing," said he, "in Methodism to-day which gives me concern more than another, it is our relation as a church to the great subject of foreign missions. I tremble for Methodism when I think our zeal in that department may be decaying. Is it so? I doubt whether we can expect a grand and glorious work of God at home, if we are

unfaithful to the cause of Christ abroad. Sometimes it seems to me as if our Lord, seeing the goodly array, our stately edifices, our perfect appointments, our growing numbers, our steadily increasing influence — nevertheless whilst looking upon these things, says, 'One thing thou lackest,' and that one thing dearer to the heart of the Redeemer. We cannot be true to him if we are not true to his last and highest and most difficult commission. I do pray that the spirit of enthusiasm may come upon our people and preachers in relation to the great foreign mission enterprise. There is nothing more likely to lead to a grand and glorious work of God at home than fidelity in carrying out the work of our foreign missions."

At present there is a legion of private postal agencies in China with a variable scale of prices for postage. A letter from Peking to Shanghai costs from ten to sixty-five cents, and from Peking to Canton twenty to twenty-five cents. It is now proposed by the government, under the inspiration of Sir Robert Hart, to establish gradually a full postal service, and it is expected that within a few years the towns and larger villages of the empire will have each its postoffice. This will be a great boon to the Chinese and it cannot fail to have a powerful influence in the opening of the empire.

A STRIKING fact comes to us from India in reference to the effect of total abstinence among soldiers. It was formerly supposed that Europeans could not endure the climate and surroundings of India, without using alcoholic stimulants. So convinced were they of this that thirty years ago there was an army order prohibiting the formation of total abstinence societies among the soldiers. But the theory is now altogether changed. Of English soldiers in India 20,000 are now total abstainers, and the army reports show that of these thousands only fifteen were brought before courtmartial the past year, while of the non-abstainers there were 2,504 who were placed on trial.

TWENTY-TWO children of missionaries connected with our Marathi Mission have returned to that field to take up the work of their parents. Has not the blessing of God manifestly rested upon the children of those men and women who gave themselves in the early days to Christ's work in Western India?

THE strain that comes upon missionaries in entering upon work in non-Christian lands often tells sadly upon their health. Especially is this true in reference to young ladies who go out unmarried, and who, however favorably they may be situated, have not the relief that comes in a home. A wise missionary woman of India says in a recent letter: "One who has not tried it cannot know what a tax this country is upon one's nerves. The climate, the way of living, the sights, the sounds, the smells, the knowledge of the wickedness about one, the vast amount of patience required — all these and many more things so wear upon one that there is every need of a congenial and constant companion. The Lord Jesus is such a friend, and above all friends, and yet the frail human body craves human fellowship, and it was so intended."

AN interesting and valuable article in *Harvest Field* of India for July, from the pen of Rev. John P. Jones, of Pasumalai, states that there are about twenty-eight divinity schools among Protestant missions of India, and that of the 350 students in all these schools not far from one fourth have passed a University entrance examination. About one half of these students are in institutions connected with American missionary societies. Mr. Jones pleads earnestly for these institutions, that they be vigorously sustained, so that every mission may send out what India most of all needs to-day, a company of well-trained and pious men who shall preach the gospel of Jesus Christ.

THE SUMMER SCHOOL AT BARDEZAG,¹ TURKEY, 1893.

BY REV. JOSEPH K. GREENE, D.D., CONSTANTINOPLE.

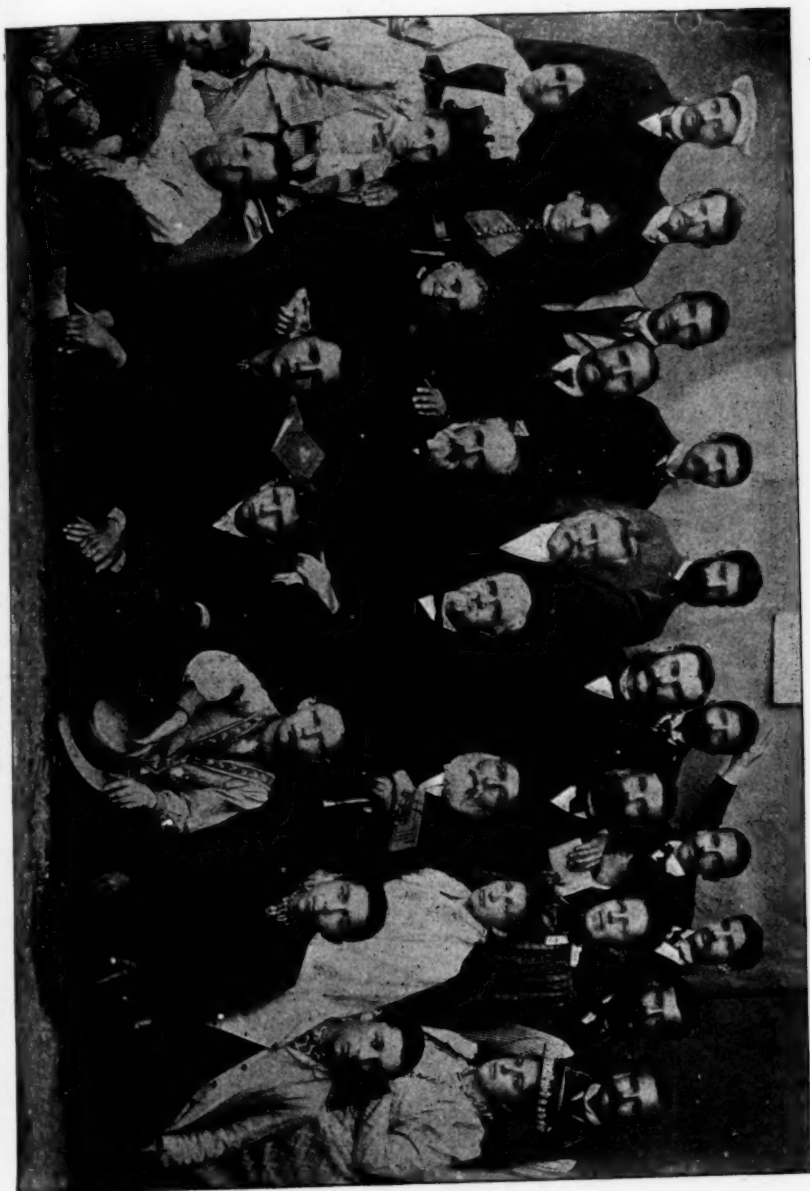
OUR experiment of a summer school is generally regarded as a real success. The school opened on Tuesday, July 18, in the High School building at Bardezag, and closed on Thursday, August 17. The sessions were from eight to twelve o'clock each day. There were present about twenty preachers and male and female teachers, besides several members of the High School and friends from the town. There was given each day a lesson in the harmony and exegesis of the Gospels; Rev. H. S. Barnum, editor of the *Avedaper*, gave eight lectures on Genesis; Rev. Simon Tavitian gave lectures on pastoral theology and sermonizing; Dr. Garabed Atanasian gave lectures on microbacteria and the care of health; Sarkis Effendi of the High School gave lessons in Turkish; Rev. R. Chambers gave a daily lesson in English, and Miss Susan C. Hyde gave lessons in singing. It is an interesting fact that the textbook in pastoral theology was an Armenian translation of Vinet's work, made by the Armenian Bishop Melchizedek of Smyrna. Each attendant on the school paid a small sum for board, and the deficit in the account of board and travel amounted to not more than \$50. Thus a large part of the native helpers in the Constantinople station, particularly those laboring in the towns and villages of the Nicomedia district, enjoyed, for a full month, a real intellectual feast and a spiritual stimulus. Isolated in their various fields of labor, with very few intellectual and spiritual helps, our native fellow-laborers, and I may add we missionaries likewise, are in danger of getting into ruts and of contenting ourselves with a perfunctory discharge of duty. Hence this first experiment in Turkey of a summer school for helpers was a real help to all who had a part in it, and our native brethren and sisters were very warm in their expressions of gratitude. The pastor and the members of the Bardezag church also were very grateful both for the school and for special religious services. Profiting by past experience and with fuller preparation, we hope to have a larger and better school another year.

¹ The cut on the opposite page is from a photograph which does not include several members of the school. Dr. Greene sits in the centre of the second row, and standing behind him at his right is Rev. H. S. Barnum and at his left Rev. Robert Chambers. Mrs. Greene, Mrs. Chambers, and Miss Hyde are together on one side of the picture, and on the other side Mrs. Parsons and Miss Farnham. Aside from these the adults in the picture are all natives.

1893.]

The Summer School at Bardesag, Turkey.

439



THE SUMMER SCHOOL AT BARDEZAG, 1901.

TWO UNSOLVED MISSION PROBLEMS.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[A paper from the Prudential Committee for presentation at the Annual Meeting of the Board, Worcester, October 11, 1893.]

MANY problems that came up for consideration on the opening of the foreign missionary work have been settled by practical experience, yet there are some still waiting solution, two of which will be suggested in this paper. One of these relates to the use and limits of industrial education in the mission field; the other to unity in the presentation of the gospel message to the unevangelized world.

I. We will first consider the use and limits of industrial education in the mission field. The necessity of education in general as a means of raising up a native agency to take up and carry forward the work of the missionary is everywhere recognized. It is a missionary principle that education must follow the gospel, not precede it. Efforts have sometimes been made to win sympathy and respect by the introduction of education as preparatory to the reception of the gospel. It has been supposed in some countries that the native mind was not capable of receiving spiritual truths without preliminary training. This experiment was tried largely in the early history of the India missions, — especially in the Marathi Mission, — where thousands of youth were brought into schools and large expense was incurred without any spiritual results. In the Hawaiian Islands farmers and mechanics were sent out with the earlier missionaries, but their efforts were of no avail as preparing the way for the gospel. This experiment, in one form or another, has been attempted in many mission fields by different Boards, but with little success. More important than any result achieved in the lines proposed has been the lesson learned that civilization in any form does not precede, but follows the gospel. It is through education that the new life is not originated, but developed, and takes possession of the whole man, and a Christian community naturally becomes an educated community. A mere intellectual training, however, is not sufficient. It is not well to bring young men and young women from their heathen or unchristian homes to receive simply this; the result is not favorable to their personal character; it lowers their estimate of manual labor, and unfits them to engage in it whether as a means of livelihood or of benefiting their fellows. The best work yet done by any native pastors or preachers has been done by men who were trained to industrial habits and pursuits at the Bebek Seminary by Dr. Hamlin. The young men whom he brought together were all taught some useful occupation in connection with their studies. These men have made their mark wherever they have gone throughout the Turkish empire; they have been the strongest men, whether as pastors or business laymen, to be found in the Christian communities.

The report comes from Samokov of the better character, the more independent spirit, the greater self-reliance shown by the young men connected with the institution there who spend a part of the time in the printing office and the carpenter's shop. They not only are enabled to pay a part of their expenses while attending school, but are attaining a manliness and dignity of character which will make them marked men hereafter. The same lesson is taught in the experience of colored men and Indians at Hampton, Carlisle, and Santee Agency.

It is said that the work of the missionary society is to preach the gospel, and that all time and labor spent on secular pursuits is foreign to its high purpose. If man were simply a spiritual and not a social being, if he were freed from all claims which his home, his neighborhood, and his country impose upon him, or if he had no physical and social nature to be cultivated, the development of which is hardly less necessary

than that of the spiritual nature, the case were different and the objection might hold; but when we remember that Christianity is for the whole man, and not for a part of him, the question assumes a different form. If industrial education and manual labor such as shall discipline the hand and eye are coming to be regarded in this country and in Europe as essential to the best development of intellectual character in our schools, and as fitting men better for their work in life, how much more is it true on missionary ground, especially among uncivilized races where life among the masses is a struggle for existence. Such education is only to be introduced in subordination to the mission purpose, to raise up self-reliant, self-respecting men and women, who shall introduce the arts of civilized life and prepare the way for self-supporting Christian communities. This is the great purpose of industrial education. Its need was forcibly suggested at a recent meeting of the native pastors and preachers of the Marathi Mission. The question raised was, what can be done for those of the young men and women trained in our mission schools who are not needed to become helpers in the missionary work; what shall be done to prevent their lapsing back into their old ways as they return to their native villages and naturally fall into the modes of life which belong to their heathen condition? It was the sentiment of this body of thoughtful men that some industrial education should be connected with our mission schools; that all who should go out from these schools should be prepared not only to earn an honest livelihood by their own labor, but to instruct others in the trades and occupations with which they had become acquainted, and so to be helpful to their people.

At present in some of the older missions every advance in our missionary work adds new burdens to the mission treasury. Yet there must be a limit somewhere to what the churches at home can do; and that limit will fall far within the limit of work needed in the foreign field. A recent statement of the Church Missionary Society is in point. The call in their different fields is for 500 new laborers; they dare not venture on sending more than fifty. A great part of the field opening before them must therefore for the present be neglected. The vigorous efforts of that noble Society are well known, and it would seem that they are reaching the limit suggested sooner than others. The American Board has already reached it in several of its mission fields, notably in India and in Turkey; and yet the vast outlying district remains comparatively untouched, and there seems to be no possibility of reaching it at present. Communities partially enlightened and ready to receive the gospel message cannot be reached, and great opportunities lying at hand must be abandoned. Hence the need of industrial education, helping our Christian communities to help themselves and to carry on the work we have begun.

The unskilled labor of the masses is so unproductive as to secure only the bare necessities of life, leaving them quite unable to support even their own institutions. The poverty is such that until new industrial methods shall take the place of the unskilled labor and traditional ways handed down for centuries from one generation to another there is little hope of self-supporting institutions. Despite the most strenuous efforts on the part of missionaries to promote self-support, despite the self-denial practised by many of our native Christians, it still remains true that any advance, even in our older fields, is only possible by increased expenditure from our mission treasury, and that the work is no nearer independence than twenty years ago. Nothing is more painful to a mission secretary than to receive year after year substantially the same estimates for necessary expenses to keep up the work, not to speak of any advance.

Let education then, including industrial education, keep even pace with the preaching of the Word and a Christian civilization will mark the progress of the gospel. In order to carry out this idea, no large expenditure need be incurred beyond the supply of necessary buildings and equipment. After this these institutions should be self-supporting, the time of the students being divided between study and work. The first

outlay will soon be offset by diminished running expenses of the schools, while eventually the people will be able to undertake the support of their own institutions. Intelligent and skilled labor will soon make a prosperous Christian community.

This question of industrial education has been steadily coming to the front for some years past. Missionaries of the American Board, without the endorsement or formal encouragement of the Prudential Committee, and with slight expenditure of mission funds, have begun industrial schools at several points with a view to forwarding the best interests of their work, as at Samokov, Bardezag, and Marsovan in the Turkish missions; at Ahmednagar and Sirur in the Marathi Mission; at Tillipally in Ceylon; at Amanzimtote in the Zulu Mission; and in Western Africa. For the present, industrial education is limited rather to what is known as self-help; that is, to enable young men who might otherwise fail of an education to earn their own support; and the cost incurred thus far has been met largely by individuals specially interested in this form of effort. Similar experiments are in progress in much the same style in the missions of the Reformed Church as well as in those of the Presbyterian Board. The results have been most happy in the development of individual character. But a broader view looks to preparing the way for self-supporting Christian communities. The Church Missionary Society of England has had this matter under consideration, and an elaborate report was presented three years since. Among other statements considered was that of the Bishop of Sierra Leone, who made it clear that in his diocese the Society would fail in its duty if it confined the education of children to book learning, thus stimulating one side only of the African character, and failing to instill into them an appreciation of and respect for honest manual toil. Among the conclusions reached by the Committee were the following:—

“That it is desirable that missionaries assigned to Africa or to uncivilized portions of the mission field should have, if possible, some industrial training before proceeding to the mission field.

“That while the Committee have not been able to obtain evidence to show that industrial training should form a factor in educational work in all the C. M. S. Missions, yet they consider that there are certain places in which such training should form a part of the regular teaching in the mission schools.”

In a recent letter from Mr. Speer, Secretary of the Presbyterian Board, he cites the testimony of Dr. Shed, of Persia, as follows, practically covering industrial education in both forms, whether for the individual or for the community:—

“There is a subject that by the opening of the college weighs heavily on my heart and on all thoughtful lovers of the people. It is how to save the young men from demoralization. . . . To earn a respectable living is very difficult and often impossible. Industrial education seems to be the only means toward the solution of the question. It is possible for us to have a department of instruction at the college devoted to industrial arts and then accept all the boys who wish to come and pay their way. Then put them into a course of industry as well as intellectual study, so that they will have a well-grounded education in common science, morals, and the Bible, and a good foundation for character, and a trade with which to earn their bread. The sentiment in our evangelical church will strongly support such an effort. The native brethren urge us to try some such method, to make labor respected and profitable. All the missionaries feel that we must do something or our Church and Christian community will greatly suffer.”

Mr. Speer also refers to the condition of the work in various missions of his Board very like to those detailed above. He says:—

“It seems quite clear to me (1) that if we are to have a healthy, influential church in mission lands its members must be self-supporting; (2) as the Christian community grows, the proportion whom the missionaries can employ will become less; (3)

the others must be taught some means of self-support. (4) Industrial work can in many instances become self-supporting. Other schools cannot. (5) There can be no question of the evangelistic influence. (6) One important and present advantage in some cases is that money now paid to heathen workers can be honestly earned by Christian artisans. (7) When the break comes in some of the mission fields, as it surely will come before many years, it will be an advantage beyond all value to have a large number of men not professional preachers, who will be truly missionaries, and who will help to shape the new life."

It is evident that industrial education must be adapted to the condition of different mission fields, and will be in inverse proportion to the degree of civilization found in each. It must be limited to the immediate needs of the Christian community, and from first to last be kept under direct Christian influence in order to the best result. Its value to the missionary as a means of influence on the native community has been illustrated in the splendid career of Bishop Pattison of Melanesia, of Dr. Paton of the New Hebrides, and, if possible, still more remarkably in Mackay of Uganda. As a means of self-help and discipline in character to young men in training for Christian work it has already proved itself of the greatest service. What it is to be as a means of developing Christian communities may mark the next stage in the progress of the missionary enterprise.

II. We pass now to the consideration of the second problem proposed—a possible unity in the presentation of the gospel to the unevangelized world by so many denominations and schools of theology. While all are agreed in the great essentials of gospel truth, each denomination naturally presents it in a form peculiar to itself; and when, as in some instances, thirty or forty different denominations are laboring in the same field, it is obvious that the native mind is often greatly perplexed, and an undue prejudice is excited against the gospel. Aside from the form in which the truth is presented by each denomination from a doctrinal point of view, its own peculiar forms of church government naturally find expression in the new churches that each may gather; hence a multitude of churches representing all the varieties of denominational life at home spring up on foreign soil, often to the bewilderment of thoughtful natives and oftener still leading to unprofitable discussion and waste of time and strength on matters of comparatively small moment as contrasted with the supreme object of missionary endeavor. There was truth, though not the whole truth, in the objection made by Mozoomdar to Christianity in India when he said that India wanted an "Oriental Christ"; the East required a different Christ—one that should be "naturalized," so to speak, to the country. The different denominational forms and creeds had led him to this false conception of Christ, and stood in the way of his hearty acceptance of the gospel. What he needed, of course, was not an Oriental or an Occidental Christ, but the Christ of Revelation, whom God has set forth to be the Redeemer of the world; yet his objection revealed a defect in our modern method of presenting the Christ.

Now when we consider the great variety of character and of culture among the civilized races, and the peculiar characteristics of race among "nature peoples," it is obvious that the conceptions of divine truth presented by missionaries must be almost infinitely diversified. We accept, as the very condition and ground of all missionary effort, the fact that it is *man* everywhere that is to be reached, whether in a civilized or uncivilized condition; that it is man, not as sharing in peculiarities of race or culture, but man in his essential character, in his spiritual being, which underlies all possible varieties of race or forms of culture; and we claim that the gospel is adapted to every race and to every condition of the human family and that the spiritual nature of man must respond to the spiritual truths of the divine revelation. We hold that the spiritual nature, however covered up, however debased, must respond unless the light which is

in it — its God-given heritage — has become darkness, and all possibility of reception of divine truth has ceased to be.

Till then we expect a response to our message. Is it not becoming, therefore, that that message should be simplified so as to express the essential, vital truth and nothing more — just as we strip off all incidents and accidents from the man to arrive at his true spiritual condition — to the spirit that is in him? This is the unsolved problem — to present the essential truth of the gospel stripped of all that belongs to denominational peculiarity or ritual; all that belongs to the philosophical opinions and speculations peculiar to race. Is it not possible to lay aside all these accretions and arrive at the simple substance of the gospel, which is the divinely appointed means for the regeneration of human souls? Suppose it were possible, for example, to determine upon some common ground for the thirty-one different missionary societies working in Japan, or for the sixty or more in India; some one common statement of the message of life, so that wherever a missionary was found, wherever a church was organized, all should be in agreement as to the first principles of the truth; that each missionary should be found in harmony with every other missionary, each believer in harmony with every other believer in that which is a primal necessity; each missionary, therefore, rejoicing in the success of every other as a part of the common work to the glory of a common Lord. The feeling that would prompt to such united action is often expressed more or less fully in conferences of missionaries of different denominations. In such conferences, whether at home or abroad, the one dominant thought is Christ and his cause; all local denominational peculiarities are dropped, and men meet in a spirit of Christian brotherhood that if only carried out to the full in the manner above suggested would result in clearing away much that interferes with the progress of the gospel. A suggestion of what might be exhibited on a far wider scale is furnished by the experience of our Japan Mission, in which missionaries of different denominations have worked together as brethren, knowing only Christ and his cause. The results accomplished are the best illustration of what may be effected by such unity of effort.

It is the complaint of many thoughtful Christian men in our native churches abroad that we are endeavoring to introduce not simply Christianity, but an American type of it, to establish our own forms of doctrine and church order; whereas due regard should be had to the constitution of the native mind. Whether we are conscious or not of having given occasion for it, the objection is well taken. It is but natural that men living under our institutions, rejoicing in what the gospel has done for our own country and regarding our type of Christianity as the most advanced in the world, should desire to introduce American ideas in church and state; but when it is remembered that all nations, of whatsoever race, language, temperament, or peculiarity of any sort, shall ultimately come and worship before God in the sublime unity of a divine life and a divine purpose, we must not insist upon pressing unduly the forms of thought of one country upon the intellectual life of another. We doubt if God would be as much honored in introducing our American Christianity around the world, splendid as it is and our special joy and hope, as in having each nation with its own peculiar characteristics brought into union with him. He is to be honored in all these peculiarities and possibilities that belong to each particular race. All these are to be Christianized, or rather spiritualized — made to show their fullest power and grandest possibilities through the divine life which has come into the world. It is by no means clear that a development of Christianity may not yet appear among some races which shall be of a far higher type than has yet been realized. There may be a wealth of spiritual power and spiritual life yet to be brought out in Mongol or Hindu or African, of which we have as yet no adequate conception, and which shall be to the glory of the divine grace. Any solution of the question now suggested may be quite impracticable, yet this problem may well

have its place in our thoughts, and to some extent at least modify our methods in the foreign work. The nearer we can approach the solution the better. The more absolute the harmony of purpose and aim cherished in our various mission fields by all who bear the Christian name, the sooner will be the triumph of the gospel. In the divine economy of providence and of grace, and especially under the present dispensation of the ministration of the Spirit, we should expect that the simplest and most vital truths of the gospel would find a response in the common spiritual nature of mankind of whatever condition or clime.

The Bible itself is the most wonderful illustration in all literature of truth so presented as to admit of being translated into every language spoken among men with the least possible loss. This fact shows the possibility of presenting vital truths in such a way as to reach man everywhere. The next step is the selection of such facts and truths as will sum up in the briefest, simplest, clearest form the essentials of divine revelation. These all centre in the cross of Christ. Under the ministration of the Spirit shall we not expect that this sublime revelation of the love of God will prove itself the power of God unto salvation to everyone that believeth, Jew or Gentile, barbarian, Scythian, bond or free? Is not this the doctrine taught us by our Lord when he said: "And I, if I be lifted up from the earth, will draw all men unto me"? Is it not the doctrine of Paul as he preached of Christ and him crucified at Antioch and Corinth and other centres of old-world civilization? What other doctrine has had such power in modern mission fields? It was the story of Christ's sufferings that stirred the hearts of the Greenlanders after five years of fruitless labor on other lines. It was the sufferings of Christ that stayed up the hearts of Christians in the early centuries of persecution even unto death. It was this that sustained in recent times the Christians of Madagascar during twenty-five years of bitterest persecution, with no teachers, no books, but only the remembrance of Christ's sufferings in their behalf, to hold them firm in their loyalty to him. It is "the old, old story" that has stirred the hearts of thousands in times of great revival on mission fields among the Hawaiians, the Karens of Burma, the Nestorians of Persia.

Have we not in these instances a suggestion as to what should be the one message to which all else should be subordinate—the message for every missionary of every denomination the world over? Let all subsequent instruction be given in due time in order to the fulness of the Christian life, to the highest and worthiest Christian civilization, until man shall stand forth redeemed in all his powers, to the praise of God and the glory of his grace. Let the life that is in Christ have its free development and take on a form for itself according to the characteristics and intellectual endowment of each separate people. Let no creed or form of church organization or ritual be imposed. At most the missionary will suggest methods until such time as the native church shall attain its majority. Let there be no more jealous rivalry of denominational interest, no more waste of men or means in building up separate sects, but one gospel, one Christian life, one united movement on the part of all evangelical denominations. Then would the great offence of Christianity—the multiplicity of sects and creeds—be done away; then would the Church be one in her mission enterprise; then would she rise and shine, the glory of the Lord being risen upon her. No more parliaments of religions, but conferences of the Christian world! The Church

"Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth."

THE PERSONAL FACTOR IN THE MISSIONARY PROBLEM.

BY REV. E. K. ALDEN, D.D.

[A paper from the Prudential Committee for presentation at the Annual Meeting of the Board at Worcester, October 11, 1893.]

It is the missionary problem to extend the gospel invitation, as speedily as possible, to every individual the wide world over, who has not yet received it. In the endeavor to fulfil this trust, broad plans will be devised, efficient agencies will be set to work, missionary boards will be formed, and a vast enterprise will be undertaken which will grow in significance and power through successive years and generations. In the prosecution of this enterprise, the plans will further broaden, the agencies will multiply, and the work will expand into different departments, each of them exceedingly important and influential. One department will emphasize the educational training of children and youth, another the preparation of books and literature, another house-to-house visitation, another the care of dispensaries and hospitals, another the formation of churches, another evangelistic touring among towns and villages, another the erection of church buildings, but all coöperating toward one end. The general welfare of the people as a whole will sometimes be made specially prominent, and we shall note with interest the favorable changes in domestic, social, and public life, leading up, it may be, from barbarism to civilization, or from a pagan civilization to that which is thoroughly Christian. Every question connected with the formation of virtuous and well-ordered communities will in due time come to the front for consideration and a practical answer. The missionary must oftentimes be a man of affairs, busy from morning to night with a multitude of secularities, some of them exceedingly vexatious. Yet these may be vital to a profound spiritual work which at no distant day is to elevate a race and to enter into the permanent Christian life of a generation.

How to carry forward this immense enterprise most efficiently, calling into the service the entire church of Christ, and the entire treasure committed to that church in trust, is not an easy problem to solve. One thing, however, is certain: the problem must remain unsolved, until we emphasize, from the commencement of the enterprise to its consummation, the personal factor in the problem, and this in four particulars.

I.

First, The Personal Leader. The enthroned Lord must be distinctly recognized as the One who inaugurated the missionary enterprise, who gave and still gives the imperative command, who accompanied and still accompanies it with the definite promise of His immediate presence and guidance, who provides the spiritual resources necessary for the fulfilment of the command, who superintends and directs every event, every agency, every detail, which enters into the prosecution of the work, and who ensures final and complete success. This must be the living, continuous thought, supreme over every other, pervading and controlling all plans, or the entire missionary enterprise, including all its varied instrumentalities and organizations, is a stupendous farce and failure. The wheels may revolve swiftly, wheel within wheel, and that with the "noise of wings like the noise of great waters," but there will be neither living wheels nor living creatures, unless the life be that of the Personal Lord.

II.

Second, The Personal Messenger. "Whom shall I send and who will go for us?" This is the inquiry of the Lord surveying the entire field, knowing the exact needs of every part of it, knowing the fit instrumentality to meet each particular need, knowing who will heartily respond, "Here am I, send me." To these divinely selected messengers the good tidings are committed, and then, clearly understanding the message

they are to communicate, the messengers have but one thing to do, to run swiftly bearing the tidings, each along the precise path and to the exact spot specially appointed by the superintending divine Leader. He makes no mistakes in the selection of the messenger, in the nature of his equipment, in his adaptation to the definite work in which he is to be engaged, or in the discipline to which he will be subjected in order to make the work a success. Peter and Cornelius are sure to meet; for it is a divinely appointed interview on both sides. Philip will take no circuitous route in looking for the desert road between Jerusalem and Gaza. Even human follies, blunders, and misunderstandings are so overruled that when Barnabas and Paul part company Barnabas promptly takes Mark, and Paul promptly takes Silas, so that, as the happy issue of the "sharp contention," two missionary expeditions are equipped instead of one, the number of messengers increased, each messenger of the same divine selection, his course directed and watched over by the same infinitely wise and gracious Master, and his personal work crowned with success to the joy alike of all the messengers and of their common Lord. It was no committee of the American Board, however "prudent" or far-seeing, which guided the steps of Adoniram Judson and Ann Hasseltine Judson to Rangoon in Burma, and which at a later day gathered in tens of thousands of converted Karens into the kingdom of God. Something happened on board the brig Caravan on the long voyage from Salem to Calcutta, something connected with the private Biblical studies of the two young missionaries, which, when reported a few months later to the members of that committee, led those cautious men to shake their heads dubiously and wonder what it all meant. But to-day there is no question either on earth or in heaven as to what it meant. The Great Pilot was at the helm. Clearly to His vision on that eventful voyage of the Caravan was foreseen the seventy-fifth anniversary, recently celebrated, of the Baptist Missionary Union, and all which that noble institution was to signify, as related to the proclamation of the gospel of Christ among the nations; and He who overruled the conscientiously diverse views of Barnabas and Paul, one of them being doubtless in the wrong, as to the missionary qualifications of young Mark in the first century, overruled also a conscientious, and some would say an incorrect, interpretation of Scripture upon the subject of baptism in the early years of the nineteenth century so that the number of the saved in glory will be multiplied by ten thousand times ten thousand.

The most significant pages of our annual reports are those upon which are printed the names of the missionaries. These present to us the individual men and women who have each received a personal call from the personal Lord, and who have by him been trained by special providence and grace, in the exercise of their own individuality and possibly idiosyncrasies, for the particular service each has fulfilled or is now fulfilling at some particular point on the foreign field. It was no hap-hazard arrangement which put into permanent juxtaposition on the missionary record certain names and places: William Goodell and Turkey, Elijah C. Bridgman and China, Robert Moffat and South Africa, Alexander Duff and India, Titus Coan and the Hawaiian Islands, John G. Paton and the New Hebrides, Benjamin G. Snow and Micronesia, Joseph H. Neesima and Japan. We might add the entire roll of the elect missionary host and the missionary fields where each made his missionary home. We are not surprised to be told by Dr. T. L. Cuyler that, when in Edinburgh some years ago, he asked the famous Scotch artist, Sir George Harvey, if he had ever seen any of our best American paintings, the artist replied: "No, I have not; but the grandest American productions I have seen have been some of your *missionaries*: they were noble characters." These are what largely constitute missions, personal missionaries, selected by the personal Lord and by him assigned to their several posts of trust and there sustained—themselves intense in their own individual consecration and earnestness of purpose—the personal Leader and the personal Messenger in vital union.

III.

Third, The Personal Recipient of the Message. the individual soul reached by the Messenger. Our missionaries go forth to study and master a new language, it may be to reduce it to writing or to translate into the new tongue the Holy Scriptures. They go to establish a place of permanent residence, to become acquainted with the people, to teach, to preach, to lay the foundations of civilization, and to do everything possible to bless the multitudes among whom they are thrown. All important, all helpful, all essential, but all preparatory to their main aim, namely, the personal acceptance of the divine message by the individual soul. It may require years of patient effort and varied agencies to accomplish this end, but it is worth all it costs: the salvation of a sinful soul, delivered from a remediless woe, ransomed by the sacrificial death of the Son of God, exalted to an immortality so illustrious that through unending ages it shall "make known the manifold wisdom of God to principalities and powers in the heavenly places," singing a song so significant of the riches of redemptive grace that its "secret chord" even angels "on their harps must lean to hear." This is the one definite thing for which the messenger is sent, the salvation of the individual soul. If that be accomplished, he has fulfilled his trust, and it carries with it everything else needed. If that fail, all fails. This fact cannot be too strongly emphasized. The Lord himself selects and equips a fit messenger, committing to his trust a particular message to be addressed to an individual man lost in sin. If that message is received, then the Lord himself is brought into direct communion with that new soul, and the man is saved. If the message is not received, the man abides lost. He may become more civilized, more intelligent, better clad, more wholesome in many ways, but if that special message is not accepted and the man thus brought into direct personal relations to the Lord who sent it, he abides lost, the possible glory of that redeemed soul shall never be, and the main end of the messenger's errand has failed.

More impressive than the roll of missionary laborers would be the roll, if we had it, of the individual souls whom they have been the instruments of personally bringing into the fellowship of Christ. This alone constitutes the final harvest to the glory of the Lord of the harvest; and He alone keeps the complete record. Toward this all our missionary operations tend, or they cease to be missionary in the full meaning of that word. The educational equipment may be admirable, the buildings may be commodious, the signs of awakened intellect and quickened inquiry may be marked, and all may appear promising to the eye and ear; this is well, we are thankful and encouraged; but how many individual souls give evidence of having passed from death unto life by personal faith in Jesus Christ? That is the test question which the Lord who gives the commission asks of the commissioned messenger when that messenger sits down to present to HIM his annual report. Gather up all the attendants of missionary labor of every sort, — and they are many and varied, — and the resultant which the Master looks for is saved souls. And each of these souls may become in his turn a messenger to another, and he to another, and yet another, and so the saving work goes on until the final ingathering, the whole of it personal, the personal Lord, the personal messenger, the personal recipient of the message with all that this involves, this process repeated and multiplied until the new song has been learned by "every kindred and tongue and people and nation." Divinely simple! divinely effective!

Is this circle of personal missionary influence now complete? Not quite. One important element remains.

IV.

Fourth. The Personal Source of Supply. Who instrumentally shall provide the messengers and who shall support them? Where are the rank and file of the Lord's followers to each of whom individually is addressed the same command, "Go make disciples of all the nations"?

If the personal Lord is in direct communication with personal messengers, whom He selects and equips for a personal service, sending them to distant lands that they may bear the message to the individual souls who are to receive it, if this is the divinely ordained method of fulfilling our trust as recipients of divine grace, then who are personally responsible as the human instruments to equip these messengers, to multiply their number, to fill their ranks as they fall, to maintain the goodly succession, and heartily to support them by sympathy and prayer and generous gift — so being kept in personal touch with them and with the personal Lord? Thanks be to God that we are permitted to ask such a question as this, and that its answer brings the whole body of the Lord's disciples through each of its members into the same broad missionary fellowship!

It is the Lord's gracious provision that no individual disciple, however insignificant in his own estimation or in opportunity, shall be excluded from this sublime honor. If he shuts himself out, it shall be his own voluntary act. The command and the promise belong to him, if he accepts them, as truly and as richly as they belong to the messenger who directly carries the message. This is the significance of freewill offerings, the cheerful, generous gifts of individual self-sacrifice, varying in amount according to the amount entrusted to the giver by God, He keeping the record and knowing its private meaning. It is in the solving of this part of the missionary problem that the personal factor needs to be specially emphasized. We want not only auxiliary societies, associations, conferences, churches, to be brought into direct fellowship with the administration of this trust, but more than all else, and practically including all else, every individual believer. When each disciple recognizes his own direct relation to the personal Lord on the one side and to the personal messenger on the other, and this personal responsibility and privilege are kept in lively exercise by continuous prayerful thought and devout offering, all the intermediate agencies will find their appropriate, efficient place and will so abide. Let a few years elapse, — we should not need many such years, — during which every disciple shall clearly discern the Master's personal call, and shall heartily respond, bearing the gospel to individual souls reached by the individual messenger, sent forth and sustained by personal sympathy and consecrated gifts, gifts held in trust and bestowed for the Lord's sake with equal heartiness, whether it be by the rich young ruler who has great possessions or by the poor widow whose two mites constitute all her living, and the missionary problem will be solved for all days to come.

When will the living body of the ever-living Head, represented by all its members, endued with power from on high, unitedly and in serious earnest grapple with this momentous problem? Would that the experiment might be fairly tried under favorable conditions for a single year, while the gifts flowed in and the messengers went forth, and the glad tidings were everywhere proclaimed, the Spirit mightily poured out, souls by the tens of thousands saved, and the Master honored! It would be the beginning of years for the coming Millennial church. All differences of every kind would be healed, and the glory of the Lord would fill the land "from the rising of the sun unto the going down of the same." God speed the day!

THE WORK OF THE AMERICAN BOARD IN AFRICA: AN HISTORICAL SKETCH.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[A paper from the Prudential Committee, for presentation at the Annual Meeting of the Board at Worcester, October 11, 1893.]

THE opening of Africa is one of the most fascinating chapters in the life of our day. Each new statement adds to the interest, and quickens the spirit of inquiry. The great travelers of the day turn instinctively to these untrodden tracts; scientific explorers feel the impulse and daily add to our exact knowledge of its lakes and rivers, its forests and mountains, its vast and wonderfully diversified population; the Great Powers have vied with each other in claiming jurisdiction over its territory and a share in its commercial and political development; and many Christians are striving to preoccupy the field with the faith and institutions of the gospel. No such concentration of interest and active effort on the development of a great continent has been known before in the world's history. Compared with this, the attention given to the New World, first brought distinctly to view four centuries since, was desultory and intermittent. The significance of this is too plain to be mistaken. The civilized world, that is, the Christian nations of our times, is aware of its own unity with a vividness of conception that is absolutely new; and it moves as one in this grand effort to add new territory to its domain and new peoples to its expanding fellowship.

The long delay of this development is one of the surprises of history. The Cape of Good Hope was rounded by the Portuguese and the adjacent coasts surveyed before Columbus caught sight of America. To human forecast it was far more probable that Africa would be the theatre of great events in the immediately succeeding centuries than that America should thus come to the front. But the hand of God was in it all. He has held the veil before this great continent unto the fulness of time; he has prepared the Christian nations for these great deeds; he now summons the foremost nations to a work which shall at once express and deepen their sense of a common life, a common service, and a common leadership. And his purposes are fulfilling in all this varied movement which we behold. Germany has her ambitions; France has her special policy; Italy and Portugal pursue their peculiar ends; England thinks of English aims; but high above all these plans, including them all, and subordinating them to its own ends, is the purpose of the Most High to bless and redeem and lift up to the light of his countenance and a place in his eternal kingdom the Dark Continent, with its vast resources and its countless souls. Men work and plan, and through it all his kingdom is rising and his will is done. And this is the greatest thing that is going on in Africa to-day, as it is the greatest thing that is ever done upon the earth. It is this, and not the work of Stanley, or the deeds of the Berlin Conference, or the compacts of the Powers, which makes the past so entrancing, the present so momentous, and the future so full of glorious hope. Insensibly to themselves, upborne by the currents that flow out of the past, inspired by the dominant Christian sentiment of the times, leading minds in all lands look beyond all that now appears and behold Africa, disenthralled, enlightened, redeemed by the Lord, uplifted to the light of his glorious face, full of happy States and thriving cities and countless Christian homes, the pride of the world and the joy of the Lord. That is the goal toward which the movements of the day are tending and the march of the generations has begun. This it is which gives tireless patience to the explorer, unquenchable enthusiasm to the statesman, and an invincible hope to the Christian missionary, as in their several ways they seek to possess the strength and mold the life of this African world. And the day will surely come, even

though our eyes may not behold it, when their work will be finished and the transformation will be complete.

In the effort of Protestant Christendom to evangelize Africa, a labor which has long been in progress and which is still drawing to itself enlarging gifts and widening interest, the churches coöperating in the American Board have borne a part honorable in itself and worthy of a full and careful record. At the Sixteenth Annual Meeting of the Board, held at Northampton, Mass., in 1825, this record was made: "It was recommended to the Prudential Committee to establish a mission in Africa as soon as they shall find it practicable and be able to make the requisite preparations." This was only a little more than ten years after the first mission of the Board was fairly established in India, and six years after work was opened in Turkey, and four years before the first missionaries were sent to China. It was, however, nine years before the first missionary to Africa was sent out, and the date, 1834, is a most suggestive one. The anti-slavery sentiment, which played so great a part in our national history for a full generation, was at that time rising all over the land and moving the hearts of all Christian people. The Board responded quickly and decisively to this popular feeling, and turned its thoughts to missionary effort in Africa as an atonement for the countless wrongs its people had suffered at the hands of Christian nations, as well as a fulfilment of the Great Commission.

I. THE CAPE PALMAS AND GABOON MISSION.

The instructions of the Prudential Committee to Rev. John Leighton Wilson, assigned to a mission at Cape Palmas, Western Africa, given in the Central Presbyterian Church, Philadelphia, October 18, 1834, are most inspiring reading. They reveal the high sense of duty, and the philanthropic purpose pervaded and sublimed by Christian principle, with which all the missions of the American Board in Africa were begun. Two passages in these instructions bearing upon these points are worthy of quotation. The first, revealing the high Christian courage with which this work was begun, runs thus: "Where the pillar of God's providence leads the way, we may venture to go, though it be into the wilderness or into the sea. No path to usefulness and to heaven is shorter, better, safer for us, than that which God prescribes." The other is in these terms: "Shall the white man after having trampled upon Africa for two centuries, after having drawn myriads of slaves from its unhappy shores, and made his influence felt, like that of a demon, in every valley, plain, and mountain of its fertile region and on every oasis of its mighty deserts—shall the white man now turn his back upon that unhappy country? Shall the *Church* do this? Shall we risk nothing to heal the wounds of Africa which our fathers inflicted?"

Mr. Wilson had been sent to the western coast of Africa in the previous year by the Board to make exploration and select a site for a mission. Cape Palmas had been fixed upon as the most favorable location, lying on the coast 230 miles southeast of Monrovia, near one of the sites occupied by the Maryland Colonization Society. Mr. and Mrs. Wilson arrived on the field in December of 1834, and were joyfully welcomed by the entire population. They immediately set about the task of reducing the language to written form, opening schools for the natives, and preparing textbooks for school work and translating the Bible into the native language. In 1836 they were reinforced by Rev. and Mrs. David White and Mr. Benjamin V. James, a printer, and the work of teaching and of translation and of preaching was pressed forward with increasing energy. In 1839 the mission, which had suffered the loss of Mr. and Mrs. White but had been reinforced by the coming of Dr. and Mrs. Wilson, made the following report of its work. Up to this time 10,872 copies of the Scriptures and of schoolbooks containing 180,532 pages had been printed, the mission church numbered twenty-one members, there were three public schools with fifty pupils and a boarding

school with thirty-five pupils. Notwithstanding the happy beginning and good prosperity of this missionary work thus far, it was found very difficult to secure reinforcements, and the circumstances surrounding the mission were such as to raise serious question whether a better site could not be found; and in 1842, although the long-looked-for reinforcements had been appointed, it was deemed best to undertake a definite exploration and search for a new site for the mission. This resulted in the selection of the territory along the Gaboon River lying about twenty miles north of the Equator, and to this point the mission soon after removed, taking with it not a few of the native converts and teachers. In the last year of the occupancy of Cape Palmas the Annual Report showed that at that time there had been printed in the native language from the beginning 91,672 copies of books and pamphlets containing 2,252,132 pages, ten common schools were in operation and a boarding school with fifty-four pupils. For twenty-eight years work was prosecuted in this new field along the usual lines of preaching, schools, and translation, with good though not striking results. The hope of penetrating into the interior, with which the work began, was not realized; the response of the natives to the labors of the missionaries was less prompt than at Cape Palmas, and a native agency was slow in development. And yet the work was by no means in vain. The force employed was always small, never exceeding eight ordained missionaries and their wives, while frequently but two or three were in the field; but in point of devotion and ability and missionary zeal it was no whit behind that in other fields. While this mission was under the care of the American Board thirty-nine missionaries, including wives and single women, were sent out, and \$164,722.16 were expended. In 1870, in the amicable withdrawal of those Presbyterian churches which up to that date had coöperated in the work of the Board, this mission with its entire force was transferred to the care of the Foreign Board of the Presbyterian Church.

II. THE ZULU MISSION.

In December, 1834, six missionaries (two of them physicians), with their wives, were sent out to establish missions among two branches of the Zulu nation in South Africa. The mission among the maritime Zulus ruled by Dingaan was to be located in the region between Port Natal and Delagoa Bay; the interior mission was to be located in that portion of the continent lying to the westward and northward of Delagoa Bay, then ruled over by Mosalekatse. This plan of two communicating missions, the one mainly a seminary and training centre, the other an open gateway to the vast, populous interior, had much to recommend it; and though it proved impossible to maintain the interior post, this original conception of the work of the Board in Southern Africa has never been lost sight of. In a very proper sense the forward movement to Gazaland, just inaugurated by the Board, is its late fulfilment.

The names of those comprising this first missionary party to South Africa are interesting to note. Aldin Grout and George Champion, missionaries, Newton Adams, M.D., physician, and their wives, make up the maritime mission. Daniel Lindley, Alexander E. Wilson, M.D., and Henry I. Venable, missionaries, and their wives, make up the interior mission. Of all these Aldin Grout and his wife alone survive to see the later fruit of this earlier planting. The other names are household words in the Zulu Mission. Two of them have become permanently attached to the two principal stations of that mission.

In consequence of the impossibility of establishing work in the interior the forces were combined in Natal and the work has been prosecuted from that day to this as a single mission. The times were not ripe for work in the interior. The unsettled state of Mosalekatse's kingdom was the immediate cause of abandoning the interior mission. But this was connected with other causes. Too little was known of the climate or the people or the languages or the means of communication. Travel and exploration

must be prosecuted before the natural highways to the interior were revealed. The influences of European government and civilization, of the telegraph and the steamship, and of a wiser comprehension of the missionary problem in Africa were needful before the conditions of successful work in the interior could be secured. Livingstone's career, from the missionary pioneer to the wide traveler and the scientific explorer, seeking the untrodden path alike to the centre of the continent and the hearts of the people, was an epitome of the course the evangelization of Africa was to pursue.

The American Zulu Mission in Natal has had an interesting history and a marked success. The English Colonial Government has preserved peace, given protection to the foreign laborers, and indirectly aided some forms of missionary work. The Zulu people are naturally quick-witted, kind of temper, and fairly susceptible to missionary instruction. But the hindrances have been many and slow to yield. The climate induces a temper disinclined to steady and severe effort. Heathen customs are deeply fixed and irreconcilably opposed to Christian morality. The unregenerate heart in Africa no less than elsewhere forms a steadfast opposition to the Word and grace of God, and the progress of evangelistic work has been correspondingly retarded. Not a few individual instances of remarkable conversion and genuine Christian living have occurred to cheer the hearts of the laborers, but the permanent results that reach through individual and domestic and social life to the reshaping of customs and habits and aspirations have been slow in appearing. More than one generation of Christian life is needful to cast out of heart and home the old pagan customs and to furnish stable native leaders for church and school. The permanent features of Christian society, that instinctive loyalty to conscience and the claim of God which is the best fruit of a Christian civilization—these have been developed but slowly and are as yet rather an ideal than the full possession of the Christian communities that have been gathered in this field. The missionaries have maintained a long, lingering, and often disheartening conflict with the weaknesses of individuals and the evil customs of the tribe. They have literally taught their heavenly lesson "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." But in spite of all obstacles the gospel leaven has entered into hearts and homes, and has begun a great and abiding transformation, which in due time will establish these people in the knowledge and grace and spiritual strength of the sons and daughters of the Lord Almighty.

According to the last report of this mission the results after these sixty years' work are thus tabulated: 30 American laborers in the field, including 9 single women; 181 native laborers, of whom 19 are preachers; 101 places for stated preaching, with average congregations amounting to 6,375 souls; 1,718 pupils in Sunday-schools; 17 churches; 1,509 members, 211 having been received on confession during the last year; 1 theological school with 17 pupils; 1 high school for boys with 63 pupils; 2 boarding schools for girls with 168 pupils; 37 common schools with 1,918 pupils. The native contributions of 1893, for all purposes, have been \$2,573. Within the last year a missionary physician of thorough training has been added to the force, with a dispensary established at Adams, and in the hope that in due time a hospital will be established and a medical school for the training of native physicians. During the fifty-nine years through which the work in this field has been prosecuted there have been in service 85 missionaries, including the wives of missionaries and single women. There have been expended from the treasury of the Board to support this work \$961,493.80. The literary work done by the missionaries in this field consists in part of the preparation of textbooks for the schools and of the beginnings of a Christian literature for the people, but especially of the translation of the Bible into the Zulu language and a careful revision of the same, which has but recently been completed. A noble contribution to the study of the language has been made by the "Grammar of the Zulu Language,"

prepared in 1859 by the Rev. Lewis Grout, a member of the mission, and this year revised and brought down to date by the author's hand.

The field of the Zulu Mission has always been contracted, and from the beginning it has been felt that the work done within this field must be largely the work of training a Christian community which should send forth missionaries from its own numbers to other regions where the Zulu language is spoken, to take their part in the wider movement for the evangelization of the great interior of the continent. Considering the carefully prepared and fairly abundant literature already in possession of the mission, and the schools thoroughly graded and reaching from the kindergarten on the one hand to the theological school on the other, and the breadth of area over which the Zulu language is known and spoken, the providential preparation of this mission for a great service in sending to other fields native teachers and preachers in large numbers is obvious and most inspiring, and upon this new epoch of its work the mission has fairly entered.

III. THE WEST CENTRAL AFRICAN MISSION.

When in the autumn of 1879 a legacy of above \$1,000,000 came into the hands of the American Board, it was agreed by all that this was a definite providential call to enlarge the area of missionary work in Africa, and a considerable sum was set aside for this express purpose. Under instructions from the Board, the most careful and patient inquiries were made by Rev. Dr. John O. Means, including a visit to Europe and conference with men best acquainted with Africa, to ascertain the most favorable opening for the new missions it was proposed to organize. In consequence of these investigations it was decided to open a new mission within the limits of the province of Angola, on the highlands some 200 miles due east from the port of Benguella, in the region of Bihé and the Coanza River. At this point, with an elevation of more than 5,000 feet above the sea, were found a healthful climate, fertile soil, wholesome water, and above all a goodly population of tribes free from the vices of a degenerate civilization, speaking a dialect of the great Bantu language, and wholly unreachd by existing missionary operations. Later and fuller information has very strikingly confirmed these first intimations as to the climate and people, and proved with what painstaking care Dr. Means conducted his inquiry.

In the summer of 1880 the first missionary band, consisting of Rev. W. W. Bagster, Rev. W. H. Sanders, as missionaries, and Mr. S. T. Miller as assistant missionary, set out for the new field, and arrived at their destination in Bailundu March 9, 1881. Here a station was soon opened with the recognition and friendship of the native King Kwikwi; and during the ensuing year reinforcements were received, including three missionary families, one physician, one single ordained missionary, and a single woman.

From the very first the missionaries received a cordial welcome from the native chiefs and their people, and friendly relations were easily established. During the first three years the main effort was concentrated upon the erection of suitable houses, the reduction of the spoken language to written form, with the development of a vocabulary and grammar. In June, 1884, the native king, under evil influences, withdrew his friendship, made unreasonable demands, and at length drove the missionaries out of their stations and plundered their goods; and for a time all seemed to be lost. But his ill-humor soon exhausted itself, and he was very glad to welcome back his "whites," and give the strongest assurances of friendship and protection in the future. This brief outbreak is the only hindrance from direct opposition which the work has encountered; and wholly friendly relations have at all other times existed between the natives and the missionaries in the newer stations, as well as in Bailundu. The second station was opened at Kamundongo, in Bihé, in 1884, and the third station at Chisamba, in

1888. The latter station is occupied by missionaries from Canada, who together with their work are supported by the Foreign Missionary Society of the Congregational Churches of Canada. For a time after the expulsion of 1884 a missionary family resided at Benguella, to meet and forward missionaries going to the field or returning home, to dispatch goods to the interior, and to maintain closer relations with the Portuguese colonial government. At present the agent of the Dutch house at Benguella is employed to render these services to the mission.

A school was gathered during the first year of the mission, composed of the native lads who were employed in the several families; and this form of effort has been steadily maintained and has proved successful. Gradually the way has opened for girls' schools also, on each of the three stations, and for schools at the king's village in Bailundu. The nucleus of a training school has been formed at Bailundu, and a kindergarten has been opened at Kamundongo. The pupils in these schools are apt and eager to learn, and thus far have more than kept pace with the facilities for instruction furnished by the mission.

From these schools have come all the first converts to the Christian faith, and the new life has been prompt to appear and genuine in its fruits. In May, 1887, only a little more than six years after the first station was opened, the first church of the mission was organized at Bailundu, consisting of fourteen members, all under twenty years of age. These were examined by the mission at its annual meeting, were baptized and formed into a Christian church by public profession of their faith and the adoption of a covenant of mutual love and devotion. This church was immediately organized by the choice of certain of the more capable members as deacons, and a certain responsibility for the conduct of public worship was from the first laid upon the members of the church. Three years later this little band of believers, with their own hands and without pecuniary aid from any other source, erected a commodious house of worship, which was duly dedicated amid great rejoicings. The second church of the mission was organized August 10, 1890, at Kamundongo, consisting of eight members, two of whom were chosen as deacons; and this little community of Christian believers has followed the same line of development as the first church at Bailundu. At last report there were in these two churches forty-nine members. Already on the third station there is a goodly number prepared, in the judgment of the resident missionary, to receive baptism and to be organized into a Christian church. A pastor has been chosen for the first church at Bailundu and his support assumed, and the members of this church have entered upon evangelistic work in the neighboring villages under the general direction of the missionaries. Thus the Christian church, organized, self-governed, active in the spread of the gospel, has already made its appearance and is beginning to yield its happy fruits.

The language has been carefully studied. A vocabulary of nearly 1,000 of the more common words has been recorded and proved. A provisional grammar of the language has been compiled, and textbooks for the schools in the native language have been prepared and printed by the mission. The work of translating the Scriptures has also made commendable progress. The Gospels of Matthew, Mark, and John, the Acts of the Apostles, some of the Epistles, and the first fifty-one Psalms have been thus translated and printed by the missionaries, and are in constant use in the mission schools and churches. The total number of missionaries connected with this mission from the first has been thirty, including the wives of missionaries and single women. The cost of establishing and maintaining the mission during the first twelve years of its history has been \$153,709.32. As a result of all this labor and expenditure of means we have a mission established in three stations, ministering to a population of 100,000, with the language reduced to written form and already available in the translation of the Scriptures and in textbooks for the schools, two

mission churches well organized with their own houses of worship, self-sustaining, with a membership of forty-nine communicants, eight common schools with 345 pupils, one third of whom are girls, and a Home Missionary Society already organized and at work in the neighboring villages. The history of the mission has proved the wisdom with which its site was selected and the good judgment and devotion with which its development has been prosecuted, and above all the blessing of heaven which attends this work.

IV. THE EAST CENTRAL AFRICAN MISSION.

About the same time that inquiries were prosecuted by the American Board with reference to the establishment of the West Central African Mission, similar efforts were made to find a site in the eastern part of Africa suitable for the establishment of a new mission which should be partly a foreign mission field for the churches of the Zulu Mission and in part a distinct and additional contribution by the American Board to the evangelization of the interior of Africa. In 1881 Rev. Myron W. Pinkerton, a member of the Zulu Mission, was authorized to take charge of an expedition to Umzila's kingdom, lying to the north of the Sabi River and inland from the east coast some 200 miles. Mr. Pinkerton's expedition was unhappily terminated by his decease in November of that year, but the impulse thus given to the establishment of new work in Southeastern Africa was not lost. The following year Rev. E. H. Richards took up the unfulfilled commission of the brave Pinkerton, and through many difficulties succeeded in reaching the kraal of the great King Umzila. He was favorably received and assured that missionaries would be welcomed. But the recruits that would be needed in order to make a suitable beginning could not be found, and so the favorable opportunity was lost for a time.

In the year 1883, however, Rev. W. C. Wilcox and Rev. E. H. Richards, of the Zulu Mission, visited the region of Inhambane Bay and obtained permission to make a beginning of missionary work there until a favorable time for going to Umzila's kraal should appear; and the East Central African Mission was thus organized with its temporary centre at Inhambane. Explorations were made into the interior, three sites were selected for stations, and from time to time new missionary families were added to the force. Here the work of reducing the unwritten languages of the natives was begun and prosecuted with energy and good success. The entire New Testament was translated into the Tonga language, and printed on the mission press. Portions of the Scriptures and other books were translated into the Sheetswa language, and printed for the use of the schools.

From the beginning the site of this mission proved to be to an unusual degree unfavorable to health, and the conviction became gradually fixed in the minds both of the members of this mission and of the Zulu Mission, with which this mission was from the first closely connected, that a new site more healthful in its conditions and farther inland should be sought. Accordingly the old kraal of Umzila was revisited in 1888, only to find that the Catholics were already in possession there; and Gungunyana, Umzila's successor, said that our missionaries had come too late.

Explorations were made in 1891 and 1892 to a region north of the site thus occupied, and within the limits of the British South Africa Company, on the line between Gazaland and Mashonaland, and upon the report of the last exploring party it was decided definitely to remove the mission from Inhambane to these highlands, and to organize the mission afresh. Accordingly in this very year the new mission is on its way to a settlement upon Mt. Selinda, 4,000 feet above sea level, on the upper waters of the Busi River, about 200 miles inland from the coast, to be reached, partly by boat and partly by carriers, from the city Beira, at the mouth of the Pungwe River. The mission as thus newly organized consists of Rev. George A. Wilder, Rev.

F. W. Bates, Rev. F. R. Bunker, Dr. William L. Thompson, and their wives, and Miss Nancy Jones; and it moves to the new field with high hopes and far-reaching plans. Thus far in this field there have been employed fourteen missionaries, including wives and single women, and \$70,605 have been expended.

Such in brief is the part already taken by the American Board in the evangelization of Africa. The outward tangible results are not great or striking; the statistics which give the present condition are almost surprisingly meagre; and the question of success may rise. It must be remembered that much of the most significant results of missionary works finds no place in statistics. The heroism and patience and indomitable hope and all-enduring love which have marked the laborer in all these fields, and which shed undying lustre on the Christian name, no figure or words can duly express. The patient and persistent inculcation of Christian truth, the gradual but widespread diffusion of the light and life of the gospel through the dense darkness of paganism and death, the slow emergence of the Christian home and the Christian society, beneath the labors of the missionary and the brooding Spirit of God—these are great and inspiring facts, though our statistics scarcely breathe a hint of them. Everything that was hoped has not indeed been accomplished, but all that could reasonably be expected has been done. All the preliminary work has been finished; the missions are well located, the confidence of the natives has been won, their languages have been reduced to written form, and the Bible has been translated, churches have been organized, native preachers are at work by the side of the missionaries, schools have been established to train the native agency and lay a broad and firm basis for the new life. We have only to put to more effective use, and on a wider scale, the appliances already in hand to see a swift and widespread advance of the kingdom of grace.

These missions, small in themselves, some of them but recently planted, the oldest and most successful only in the morning of its productive life, all belong to a movement which is one of the most sublime in the world's history, the effort of the Protestant nations to make a Christian and civilized world out of the Dark Continent. Compared with what must yet be done to set the light of God on every mountain-side, in every valley, by every lake and river, in every home and in every heart of this mighty continent, all that has been accomplished is but the beginning. But the march has begun and the goal is distinctly in view; and its meaning grows more clear with every wheeling year. Amid all the stir and activity, in politics and commerce, in exploration and occupation, by which the leading Powers of the world are vying with one another to cover and appropriate to themselves the resources and power of Africa, this aggressive advance of evangelizing forces is the supreme movement of the times, and holds in its plastic hands the long and glorious future of the nations that one day are to fill and adorn these lands with a varied and progressive life and with a Christian civilization. Its leader is no earthly sovereign, but the very King of kings; the forces that work within it are not armies and navies, the wealth and power of the world, but the celestial and victorious legions of the Christian Church, love and patience and hope and prayer. Thank God! the cruel days of hate and wrong, of outrage and blood are passing away; the dawn of peace and liberty, of love and righteousness is at hand, and other eyes shall see the coming of the glory of the Lord, when Africa, disenfranchised, redeemed, in the beauty of the King shall take her place among the Christian Powers of the earth.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD,
1892-93.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[Presented at the Annual Meeting of the American Board, at Worcester, October 10, 1893.]

[Secretary Clark's Department.]

THIS portion of the Annual Survey includes missions of the Board in Mexico, Spain, and Austria; Bulgaria and Macedonia; the Marathi and Madura missions of India; Ceylon and Japan.

PAPAL LANDS.

Work was begun by the American Board in Papal Lands twenty-one years ago. Thirty-eight churches with over 1,600 communicants attest the success which has attended our efforts. During the past year seven new churches have been organized, including one received from the Methodists, and over 300 communicants added on confession of faith. The results thus far accomplished compare very favorably with those of other fields. The object in establishing missions in nominally Christian lands, not so much in the expectation of the acceptance of Protestantism by the older established churches,—such as the Roman Catholic and Armenian,—but of introducing the leaven of a purer faith which should in due time quicken them to a genuine Christian life, seems in a fair way to be accomplished. The indirect results in affecting popular sentiment, in leading to a spirit of inquiry, cannot be estimated in figures. The spirit of opposition and of persecution is evidently passing away, and the missionary, once despised and assailed with every reproach, is now treated with courtesy, save in some places into which the light has not as yet penetrated.

MEXICO.

In Mexico the erection of two church edifices of substantial character has been of great influence in calling the attention of the better classes to the work in progress. Each church building may fairly be said to be worth as much in direct Christian influence as would be the presence of another missionary family—perhaps more. In the northern portion of the field missionaries find a hearty welcome at many points but recently closed to their approach. The schools for girls at three different points have made good progress during the year. The training school at El Paso, sustained jointly by the New West Commission, now merged in the Education Society, and the American Board, has done most valuable service the past year in raising up an efficient body of native preachers. The first setback to the success of the work in this mission is the order to retrench on the scant expenditure of the present year. Instead of this retrenchment an advance of at least \$12,000 is imperatively needed for the erection of a girls' school building in Guadalajara and two dwelling-houses for missionary families.

SPAIN.

In Spain little change is to be reported. The evangelistic work at fifteen different centres has been sustained with great difficulty, and no progress has been possible for want of necessary funds. The wretched poverty of the people cannot be described. In Spain, emphatically, to the poor the gospel is preached, and the churches fail to grow in numbers because of the emigration of all who can get away in the hope of bettering their condition. Instead of abandoning preaching-places and throwing these struggling churches upon their own resources, as we have been forced to do this year, we ought to appropriate at least \$5,000 more for evangelistic work.

The girls' school, now known as the "International Institute," at San Sebastian, has sustained its reputation for thorough culture and has won golden opinions from all classes by the brilliant success of its students at a public examination in the city. Notwithstanding its embarrassments for want of suitable accommodations and equipment the school has attracted the notice of the press widely throughout Spain and is thus serving a most happy purpose in illustrating what the gospel does for the social and moral elevation of woman. As the only institution of this kind in Spain it may well command the sympathy of Christians in this country who would worthily commemorate this Columbian year by generous efforts to render the highest and best service possible to the welfare of Spain in the erection of suitable buildings for school purposes, and so enabling this institution to realize the high hopes of its founders.

AUSTRIA.

After two and a half centuries the light of the gospel once more shines upon the land of Huss. The missionaries in Austria find their hands more than full and opportunities of enlarged work on every hand. The number of churches has been doubled during the year and 165 new members received. The work is no longer confined to the humblest classes, but persons of education and standing in their own communities are being attracted by the gospel. A great change is evidently coming over public sentiment, although the legal restraints have not been diminished, and occasional instances of persecution on the part of zealous officials embarrass temporarily and annoy but fail of hindering the missionaries in their labors. This growing work demands an increase of several thousand dollars above the expenditures of the year.

As yet missionary efforts in Papal Lands have been largely limited to the humbler and poorer classes, especially in Spain and Austria, yet the contributions of these humble believers amounted in the past year to nearly \$8,000. And nothing better attests their love of the truth and desire to promote it among their own people than the generous sacrifices and self-denial expressed by the amount thus contributed.

EUROPEAN TURKEY.

In Bulgaria and Macedonia the large reduction in appropriations for the past year has prevented any marked advance, while the opposition from the ecclesiastics in Bulgaria has been more determined than ever. In Macedonia the same opposition has been met with, to which has been added the determined purpose of the Turkish authorities to prevent evangelistic effort so far as possible.

The social and intellectual progress of Bulgaria, as compared with what it was twenty years ago under Turkish rule, attracts the attention of all thoughtful observers and is justly recognized as due to Robert College and to the missionaries of this Board. The special want of this mission is a sum of not less than \$6,000 above last year's appropriations to aid the Christian communities of Philippopolis and Monastir to secure much-needed suitable houses of worship and to enable the mission to assist in supporting an efficient body of native Christian preachers. In the interior towns and small places the native churches have done their best to supply themselves with houses of worship, but the very prosperity of the province has added everywhere to the expenses of living and has thus increased the burdens imposed upon the evangelical community to sustain their own institutions. The importance of suitable church buildings at the two great centres of Monastir and Philippopolis can hardly be overestimated. In spite of all the sacrifices and efforts of the people these buildings can only be erected by generous help from abroad. Here, too, as in Mexico, either one of them would be worth more than a new missionary family and would abide for years to come.

INDIA.

The late Decennial Conference at Bombay has only confirmed the repeated testimony

of thoughtful observers from this country who have visited India within the past few years. A great change of sentiment is in progress. There is a readiness on the part of the people to listen to the gospel such as has never before been shown, and in many instances entire villages are turning to our missionaries for instruction in the truth. Yet in these most favorable circumstances the missions of the Board in India have little more than held their own the past year by reason of the very heavy retrenchment made upon all branches of the work, and there is no prospect of any real advance except as funds can be secured to enable the missionaries to improve the opportunities now open before them, for which in years past they have labored and prayed and now see slipping from their hands. One item, however, it becomes us to notice gratefully, and that is the progress made by our Christian colleges at Pasumalai, in the Madura Mission, and at Jaffna in Ceylon. The complaint that has long been made against higher education, and especially college education in India, does not hold with the colleges of this Board. Their influence is marked in the communities where they are, and the Christian life and earnestness of the students are such as greatly to cheer the hearts of their teachers and to lead them to the happiest anticipations of their future labors for Christ. Hardly less important to the future of our work in India is the opening of two schools for the special training of Bible-women. The reduction the past year of from ten to twenty-three per cent. in different lines of work has sadly disheartened the noble men and women at the front, and still greater reductions impending for the year to come only add to their distress. An addition of \$25,000 to the current expenditure in India, it is believed, would make the large expenditure now incurred of double value.

JAPAN.

It is nineteen years last March since the first church of the Japan Mission of the American Board was organized at Kôbe. At the present time there are not far from 100 churches with over 12,000 members. Of these churches sixty-five are independent and self-supporting. Institutions for higher education have been established, as the Doshisha, founded by Dr. Neesima, including a collegiate, scientific, and theological department, with not far from 600 students; and girls' schools of high grade, ranging from kindergarten to a special institution for the training of women as evangelists. The preparation is complete for carrying forward evangelistic work, and already some of the leading men are thinking that the time has come for the Japanese churches to assume responsibility for carrying forward the general work of evangelization, with such help as the Board may find it convenient and agreeable to give them. Perplexing questions have arisen, prompted in large measure by the political situation and the sense of injustice awakened in all patriotic minds by the failure of Christian nations to revise treaties extorted by them from Japan in the days of her weakness. The opportunity has been improved to excite prejudice against missionaries as foreigners, and against Christianity as a foreign religion. Yet despite all opposition over 1,000 members have been received to the church on profession of faith, and it is believed that the gospel has become so firmly entrenched in the hearts of earnest, thoughtful Christians that the evangelistic efforts now in progress will not receive more than a temporary check. In the words of Dr. De Forest:—

"We see plainly that the future is bright with promise and dark with threatening dangers. . . . There are at least in this land a few score of strong, independent churches, led by men who know by personal experience the condition of Christendom, who understand the moral forces hitherto at work in the East, who have tasted persecution for Christ's sake, who have the spirit of prophets rather than of priests, and who believe with a stronger faith than ever before that Christianity is the only redeeming force that can meet the wants and the perils of New Japan. . . . In spite of minor mistakes and defects on the part of the Christians, the prominent thing that must

impress every impartial observer of all the facts is that their moral courage, their earnest yet courteous replies to their enemies, their tact in methods of aggressive work, their scholarly ability, their publications so full of life and hope, their self-sacrifices, their unwavering faith in and loyalty to the divine Son of God, are qualities that have compelled a wide respect and that constitute the beginnings of a wider victory."

In view of the earnest manner in which the Japanese Christians have taken up the support of their own institutions and have entered upon evangelistic work, raising in all over \$21,000 last year, our friends will be glad to hear that for Japan we ask no advance on last year's appropriations.

[Secretary Smith's Department.]

THE PACIFIC ISLANDS, THE CHINESE EMPIRE, AFRICA, AND ASIATIC TURKEY.

IN that part of the work of the Board here presented a survey is given of the twelve missions under my care, two in the Pacific Islands, four in China, three in Africa, and three in Asiatic Turkey. The total number of missionaries in these fields is 332, of whom twenty-four have gone out this year for the first time; and the native agency numbers 1,353, mainly pastors, preachers, and teachers. Three missionaries have died during the year: Miss Clarke, of the West African Mission, after three years' service; Miss Diamant, of the North China Mission, twenty-three years in the work; Dr. Goldsbury, of the Shansi Mission, in the fourth year of his labors.

THE PACIFIC ISLANDS.

When we began our work in Micronesia forty years ago the people were found living in a simple way under the rule of native chiefs, and the Islands were independent of all foreign control. Eight years since German rule was set up in the Marshall Islands; six years ago Spain established her jurisdiction over the Caroline Islands, and last year England annexed the Gilbert Islands. It is not too much to say that the presence of these Christian powers has seriously embarrassed all missionary operations, save in the Gilbert Islands, and in the Marshall Islands as well as in Ponape threatens the early extinction of the Christian institutions, which at so great a cost, through a whole generation, our missionaries have sought to create and confirm. These facts have been fully laid before our government, and we have strong assurances from the State Department at Washington that Spain will soon make full amends for her injurious treatment of the missionaries and their property on Ponape. But as yet no relief is found against the petty, persistent attacks of the German Commissioner at Jaluij upon the native churches and pastors in the Marshall Islands. This opposition shows itself in the arbitrary removal of preachers from their people, in forbidding church contributions and in seizing them when made, and in openly encouraging the use of tobacco and intoxicants against the rules of the churches and the authority of the native chiefs.

It is not strange, under these conditions, that the work moves with greater difficulty and shows less satisfactory results. In spite, however, of these untoward circumstances, the churches and schools in the Marshall Islands are well maintained, the number of communicants has been materially increased, new islands call for preachers and teachers, and the quality of Christian life improves. But for this strange opposition of the German governor, the outlook here would be brighter than for many years in the past. Dr. Pease must leave this work next summer, and we renew the earnest appeal made two years since for a man to succeed him, as able and earnest and versatile as the land affords. Is it possible that no one can be found in all this land for this grand work?

Mr. Walkup, furnished with the *Hiram Bingham*, is fully prepared to make frequent

visits to all the islands in the Gilbert group and to fulfil the office of a bishop among the churches and schools. Enough of this work has already been done to prove its value, and we look for great and permanent gains. The Training School for preachers and teachers, under Mr. Channon's care at Kusaie, is in good condition, and the Girls' School, also at Kusaie, is making a most valuable contribution in training carefully selected girls to become suitable wives and helpers to the native preachers. The English authority thus far seems to favor the missionary work, preventing wars and forbidding the traffic in firearms and intoxicants.

Ponape is still the scene of warfare, the natives refusing to accept the Spanish rule; and churches and schools, now three years without missionary supervision, are verging fast toward extinction. May a gracious Providence hasten the day when justice shall be done and the missionaries shall be reëstablished in their full rights in charge of the work so faithfully begun by the Snows and Doanes and Logans!

At Ruk the ill-health of Mr. Snelling, the withdrawal of Mr. Worth, and the outbreak of war among the natives have worked against the progress of the gospel. We are permitted, however, to report a year of progress in the Girls' School under Mrs. Logan's care, and an improved state of things among the churches and schools in the Mortlock Islands, due largely to the better teachers trained in Mr. Snelling's school and to more regular visitation. A missionary family has been called for at this point for two years, and is an absolute and urgent necessity. Is there not another Logan in the land, to hear this call and to respond? For the proper prosecution of this work on the present scale there is urgent need of \$5,000 more than the Committee has dared to pledge for the coming year.

CHINA.

The careful observer notes many signs of a new era in China, and finds them all connected with that contact between the Orient and the Western world which is most close and continuous through the presence and activity of the missionary body. There are foreign merchants and diplomatists in China, and their influence is real; but the leverage already gained in turning China from its past to face the present and the future, which is growing every year, has resulted mainly from the close, long-continued, and sympathetic contact of the heart and faith and arts of the Western world with Chinese life in its domestic and social centres which is effected only by the unostentatious labors and patient love of the Christian missionary. The force that is to lead China out of her isolation and stagnation into the steady currents of the life of the world, into a great and permanent Christian civilization, fit to take the lead of the Orient for centuries to come, will not be the armies of France or Russia, not the diplomacy of England or America, not the learning or arts of Germany; but the hand of Christian sympathy, the heart of Christian love, unwearied by delay, un baffled by denial, waiting and hoping and persuading until it carries the day.

The past year yields cheering proofs that this divinely inspired force is successfully at work in all the fields we occupy in China. The churches have received unwonted additions; native Christians, preachers and laymen, are more deeply enlisted in bringing their own people to Christ; Chinese homes in great numbers are open to the visits of missionary women, and the sweet message they bring is laid up and pondered in many a heart; the schools are sought by greater numbers, and their influence sinks more deeply into mind and heart and life; inquirers are numerous, and new places are opened to missionary effort, the Bible and Christian books circulate more widely, the hospitals and dispensaries are thronged, and the Christian instruction given with the medical aid reaches far and yields precious fruit after many days. The conditions are not the same in all the missions, or even in the several stations of each mission, and there are many obstacles, many disappointments, some sad failures; but on the whole the situation is brighter and more full of cheer, the promise for the future greater

along all lines of work than at any time during the sixty-four years since Messrs. Bridgman and Abeel began the work of the Board in China. An enlargement of the mission force so as to relieve overburdened laborers and to fill vacancies, and an increase of \$20,000 above the appropriations pledged for the year, to provide homes for the missionaries and to maintain the general work in its present dimensions, are the two most pressing needs of the hour.

The completed organization of the North China College, at Tung-cho, is a memorable event, and promises much for the future of all our mission work. The unbinding of the feet of all the girls in the Bridgman School at Peking, the payment of tuition by all the pupils in the schools of Pang-chuang, the assumption, for the first time, of all the duties of their office by the native pastors in Peking, Tung-cho, and Pao-ting-fu; these all are speaking proofs of the progress of the work and the development of a self-supporting Christian community. It is a long way yet to the end we seek; but the march has begun, and it is only a question of time and persevering toil when the millions of China shall turn to Christ with all their hearts, and a new era dawn upon the Eastern world.

The time was never more inopportune for such legislation as is embodied in the Geary Act; and it is to be hoped that the Christian and patriotic spirit of the nation will express itself so clearly and emphatically as to secure its repeal or radical modification.

AFRICA.

The steady and successful prosecution of the interesting and growing work in Natal, the original seat of our missionary effort in Southeastern Africa; the prosperous and almost rapid development in all lines of work, except the medical, in Western Africa, with an especially striking gain in the numbers reached by schools and Sunday worship; and the change of centre for the East Central African Mission from Inhambane on the coast to the heights on the border between Gazaland and Mashonaland, some 200 miles inland from Beira, at the mouth of the Pungwe River, — these are the salient features of the year's history in our African missions.

The West African Mission, though shorthanded and without a physician, has made greater progress than in any previous year of its history. The churches are enlarged, the schools are full, congregations grow beyond the capacity of their places of worship, the products of the mission press are numerous, and opportunities to reach out more widely and enter new fields multiply quite beyond the power of the mission to improve them. The principle of self-support has thus far been strictly applied to the two churches of the mission, and substantially also to the mission schools; and the results are entirely satisfactory. The native Christians are also trained to take an active share in evangelistic work, and respond to good purpose. A new station is to be opened the coming year, and the field of the mission enlarged.

The work at Inhambane has enjoyed no small degree of success, despite the frequent changes in the mission force; and had the site proved as healthful as it first promised to be there was good reason to expect a prosperous work. But the health record of the mission has been disappointing, and in the judgment of all concerned it has been deemed wise to transfer the mission to a more healthful site, in the interior. Mr. and Mrs. Ousley, greatly to the regret of the officers of the Board and of their associates in the field, have felt obliged, on account of Mr. Ousley's health, to withdraw from the service of the Board. The remaining members of the mission, reinforced by two families from the Zulu Mission, have removed to the new site and are just laying foundations for an interior mission, essentially according to the original plans of the Prudential Committee in 1834.

The Zulu Mission enters heartily into the new movement, has generously given up two of its younger men to lead the enterprise, sends a goodly number of Christian

people from its churches to assist in the new work, and pledges itself to sympathy and coöperation in the future. All branches of work in this older mission feel the stimulus of this advance and take on new vigor. New openings for Christian work nearer home also appear, especially at Johannesburg, Pretoria, and Durban, occasioned by the extension of railways and the development of the resources of the country. Population tends to these centres, and Christian work there reaches a larger number and spreads its influence more widely than in the older stations. The mission is alive to the calls, and two of these points are already occupied. The medical work under Dr. Bridgman has made a good beginning, and promises to be a most useful ally to all other forms of effort.

The retrenchment required during the past year has left to the Zulu Mission but a meagre sum for the general work; and for the coming year less than enough to meet the salaries of the missionaries themselves. The expenses of the two younger missions have been reduced to the lowest point consistent with existence. Not less than \$12,000 more than the Committee have dared to pledge for the coming year is indispensable to any tolerable degree of efficiency and growth.

A sense of the greatness of the Christian opportunity now opening before them in the deep and populous interior of Africa is the inspiring feature of the year's record in our African missions. May God prepare their way before them and gird them for their glorious work!

ASIATIC TURKEY.

The year's report in these three great and successful missions shows progress at almost every point, and assures us of the fidelity and wisdom with which the work is planned and administered. The missionary force has been unduly depleted at several points in all the missions, and the work has been seriously hampered by the scanty resources available for its support. Famine in some places and earthquakes in others, and the extortion of the tax-gatherers everywhere, have deepened the already sufficient burdens of poverty and hindered the progress of the people toward self-support. Over against these things we find cheering instances of special exertions and generous gifts and rare consecration of service and property on the part of the Christian people in order to make good the loss occasioned by diminished appropriations and weakened missionary force; things which go far to compensate for all the evils named. There are worse things for a church and for a Christian believer than poverty or persecution; and we have great occasion for thanksgiving that the Christian people of Turkey bear themselves with so much patience and steadfastness and courage under the burdens which come upon them.

But if our present missionary force is not to be seriously diminished, if churches and schools are not to be closed, if native preachers and teachers, trained at great cost for this very service, are not to be dismissed; in a word, if this evangelical work which for seventy years has been prosecuted with such devotion and grand success in the Turkish empire is not to be seriously crippled at many points, at least \$30,000 must be added to what was appropriated last year.

The note of the year in Turkey is governmental interference with missionary work, emphasized and set out in clear proportions by the arrest and exile of two of the leading teachers in Anatolia College and by the wanton burning by official instigation of the new building for the Girls' School at Marsovan. The course of events immediately preceding and following these deeds, both at Marsovan and at other points in the interior and at Constantinople, seems to show that it is the settled purpose of the Ottoman government to cripple the schools and churches which have been established by our missions, and eventually to drive out the missionaries themselves. The open violation of rights secured to American missionaries by stipulation and by long-continued usage, and the small attention given to the remonstrances of missionaries and the demands of

our government, the taking back in this place of what has been conceded in that place, and the failure to fulfil the definite pledges given to the United States Legation in remedy of the injuries at Marsovan; these things are indicative of a settled policy and a cherished purpose to root out the evangelical institutions and destroy the liberalizing influences that have grown up around our work in Turkey.

Too much praise can scarcely be accorded to the missionaries at Marsovan and Cesarea for the prudence and magnanimity and Christian self-control with which they have borne themselves in these perplexing and trying times, or to their brethren at Constantinople who have labored day and night for weeks and months in keeping the merits of the case clear to the United States Legation and to the Foreign Office of the Porte, and in insisting upon justice and right and the honor of our nation. It is a pleasure also to make public recognition of the prompt and valuable services of Consul Jewett in protection of missionaries and their property at Marsovan, of the readiness of the State Department at Washington to receive information and suggestions, and to give due instructions to the United States Minister at Constantinople, and of the important services rendered to our missionaries and their work by the representatives of our government at the Sublime Porte. Unhappily the occasion for these efforts is not yet past. We are rather in the very midst of our labors. The hour is still critical; the clouds are heavy; the future is impenetrable to mortal eye. But we cannot for a moment hesitate what to do. We must remain and hold what we have gained, and still press on in the selfsame path we and our fathers have trod these threescore years, and hope stedfastly to the end. These clouds will lift; this arm of opposition will be broken; the obstacles to our work in due time will be removed, and the gospel will prevail and possess the land to the blessing of all its people and to the everlasting praise of God.

"To doubt would be disloyalty,
To falter would be sin."

Thus runs the rich and varied tale of the year in these wide and distant fields, the story of the conquest of the unevangelized world of our day by Jesus Christ, the divine Redeemer and Lord of man.

Under the care of the Board, at more than 1,200 strategic points, amid a population of not less than 100,000,000 souls, engaging the efforts of 557 missionaries and 2,738 native helpers, including 442 churches with 41,566 members, 3,570 having been received this year, gathering a host of 48,585 pupils in schools of all grades, from the kindergarten on the one hand up through high school and college to the theological seminary on the other hand, administering medical relief to 120,000 patients, and distributing the Bible and Christian literature by millions of pages annually, this sublime work is advancing to victory. The movement is slow, the agencies are many, the obstacles most diverse; but on the whole, as we look abroad over all the field the darkness is passing, the dawn deepens, and everything thrills with opening life. The day of salvation, the day of God to a redeemed world is at hand.

GENERAL SUMMARY. 1893.

Missions.

Number of Missions	20
Number of Stations	96
Number of Out-stations	1,128
Places for stated preaching	1,323
Average congregations	69.357

Laborers Employed.

Number of ordained Missionaries (10 being Physicians)	183
Number of male Physicians not ordained (besides 6 women)	12

Number of other Male Assistants	6
Number of Women (6 of them Physicians) (wives 185, unmarried 171)	356
Whole number of laborers sent from this country	557
Number of Native Pastors	219
Number of Native Preachers and Catechists	562
Number of Native School Teachers	1,462
Number of other Native Laborers	495
Total of Native Laborers	2,738
Total of American and Native Laborers	3,295

The Churches.

Number of Churches	442
Number of Church Members	41,566
Added during the year	3,570
Whole number from the first, as nearly as can be learned	125,593

Educational Department.

Number of Theological Seminaries and Station Classes	17
Pupils	228
Colleges and High Schools	65
Number of Pupils in the above	3,744
Number of Boarding Schools for Girls	63
Number of Pupils in Boarding Schools for Girls	3,118
Number of Common Schools	1,019
Number of Pupils in Common Schools	40,615
Whole Number under instruction	48,585
Native Contributions, so far as reported	\$112,507

SUMMARY OF THE REPORT OF TREASURER OF A. B. C. F. M.
FOR THE YEAR ENDING AUGUST 31, 1893.

*EXPENDITURES.**Cost of Missions.*

Mission to West Central Africa	\$17,279.71
Mission to East Central Africa	11,854.98
Zulu Mission	26,616.88
Mission to European Turkey	34,781.83
Mission to Western Turkey	100,617.64
Mission to Central Turkey	30,141.93
Mission to Eastern Turkey	53,209.11
Marathi Mission	55,271.57
Madura Mission	53,025.55
Ceylon Mission	14,481.94
Foochow Mission	21,785.11
South China Mission	5,909.79
North China Mission	69,668.68
Shansi Mission	9,555.49
Mission to Japan	109,686.48
Sandwich Islands (including grants to former missionaries)	6,085.92
Micronesia Mission	36,519.75
Mission to Mexico	25,367.54
Mission to Spain	17,299.14
Mission to Austria	10,351.71
	<hr/> \$709,510.75

Cost of Agencies.

Salaries of District and Field Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses	\$20,771.76
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Cost of Publications.

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.)				\$13,690.28
Less amount received from subscribers	\$5,534.68			
and for advertisements	631.50	6,166.18		
			\$7,524.10	
All other publications		\$2,428.08		
Less amount for "Mission Stories" (\$101.90) and Commemorative Volume (\$3.41)		105.31	2,322.77	
				\$9,846.87

Cost of Administration.

Department of Correspondence	\$12,733.09
Treasurer's Department	7,220.37
New York City	1,699.05
Miscellaneous items (including rent, care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, insurance of do., honorary members' certificates)	6,551.77
	\$28,204.28
Total	\$768,333.66

RECEIPTS.

Donations as acknowledged in the <i>Missionary Herald</i>	\$483,187.78
Legacies, as acknowledged in the <i>Missionary Herald</i>	146,759.00
From the Legacy of Asa Otis	30,864.73
From the Legacy of Samuel W. Swett	7,000.00
Interest on General Permanent Fund	11,474.43
	\$679,285.94
Balance on hand September 1, 1892	728.99
Balance for which the Board was in debt August 31, 1893	88,318.73
	\$768,333.66

LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report, p. xi), the remainder of this legacy is set apart for new missions.

Balance of securities remaining in the Treasurer's hands September 1, 1892, at par	\$56,737.43
Appraised value of same	\$85,642.50
Received for Premiums and for sale of Rights	5,587.50
Received for Dividends and Interest	5,668.14
	\$67,993.07

Expended for new Missions as follows:—

West Central Africa Mission	\$11,718.10
East Central Africa Mission	5,810.33
South China Mission	5,137.52
Shansi Mission	8,198.78
	\$30,864.73

Balance August 31, 1893	\$37,128.34
Appraised value of securities now held	\$61,442.50

LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, September 1, 1892	\$10,913.99
Expended during the year ending August 31, 1893, and included in the foregoing statement of "Cost of the Missions" as follows:—	
For the North China Mission	\$3,500.00
For the Japan Mission	3,500.00
	<u>\$7,000.00</u>
Balance August 31, 1893	\$3,913.99

PERMANENT FUNDS OF THE BOARD.

GENERAL PERMANENT FUND.

The amount of this fund September 1, 1892, was	\$224,904.46
Added during the year	200.00
	<u>\$225,104.46</u>

PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to	\$59,608.00
The income of this Fund applied to salaries was	3,766.56
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WILLIAM WHITE SMITH FUND.

This Fund amounts as last year to	<u>\$35,000.00</u>
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HARRIS SCHOOL OF SCIENCE FUND.

This Fund amounts as last year to	<u>\$25,000.00</u>
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ANATOLIA COLLEGE ENDOWMENT FUND.

This Fund was, September 1, 1892	\$21,112.87
Added during the year	964.75
	<u>\$22,077.62</u>

HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to	<u>\$5,000.00</u>
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MISSION SCHOLARSHIPS.

This Fund September 1, 1892, was	\$6,397.41
Added during the year	310.00
	<u>\$6,707.41</u>

C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to	<u>\$3,000.00</u>
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EUPHRATES COLLEGE FEMALE TEACHERS' FUND.

This Fund amounts as last year to	<u>\$2,500.00</u>
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BENJAMIN SCHNEIDER MEMORIAL FUND.

This Fund amounts as last year to	<u>\$2,000.00</u>
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MARASH THEOLOGICAL SEMINARY ENDOWMENT.

This Fund contributed by native brethren at Marash is now	<u>\$1,800.00</u>
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GORDON THEOLOGICAL SEMINARY, TUNG-CHO, CHINA.

This Fund contributed by Hon. Nathaniel Gordon, Exeter, N. H., is now	<u>\$10,000.00</u>
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JAFFNA MEDICAL MISSION ENDOWMENT.

This Fund now amounts to	<u>\$6,794.65</u>
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LANGDON S. WARD, Treasurer.

Letters from the Missions.

Zulu Mission.

DURBAN. — A NATIVE MEETING.

DURBAN, the port of Natal, is a growing town, having in 1891 a population of 25,512. Here are colonists from Great Britain and a large number of natives. Until recently our Board has not undertaken any evangelistic work in the city. A year or two since a chapel was built and efforts to care for the natives were begun. Mr. Ransom writes from Amanzimtote, August 8: —

"I think the mission is a unit in regarding the work in Durban as exceedingly important; some think it perhaps more important than any other station. I wonder if enough has been said to thoroughly arouse our friends at home in regard to this movement. More and more the natives crowd to the city. Here the devil of a selfish civilization does his utmost to corrupt those who have received a little light, and to drag to a lower sink of iniquity those who come from heathenism. Further I may say that hundreds of natives have heard the gospel in our chapel at Durban who never heard it before. They come from all parts of South Africa and from far up the coast. Just now a little troop of Inhambane natives are at work on the railroad not far from Durban, and members of our Durban church are going out nearly every Sunday to hold a service with them. The opportunity within and without the city is widening constantly."

Mr. Ransom reports that on the first Sunday in August 385 persons were in attendance at the Durban chapel, and that the class of inquirers numbered thirty-nine. With a right man to superintend and sufficient means to aid, it is believed a grand work could be done at Durban. Of a native mission meeting held at one of the stations, Mr. Ransom says: —

"I wish you could have been at the native meeting. We apprehended trouble, for Imfume was quite demoralized; but we had a good meeting, some perhaps would say the best. There was a program,

evangelistic meetings every morning, reports from the wide field, missionary addresses, sermons, communion, conversions, return of backsliders, and on Sunday evening a gathering up of the crumbs, when fifty bright addresses were given in less than an hour. I never have felt more strongly the latent power in this people. We personally were greatly blessed in feeling that Christ was very near and dear. Mrs. Ransom and I went over, taking a cartload of furniture, provisions, etc., and entertained Mr. Wilcox and Mr. Pixley. The pioneers and their successors were lovingly remembered by the people. It was a rare sight to see quite a giant of a Zulu sit down after speaking of one of the early missionaries, and give way to his emotions. Sunday morning Mr. Wilcox found this same man down on his knees in the rocky retreat which Mr. Bryant used as a little sanctuary for prayer. The same man gave a ringing address on the dangers which beset the Zulu churches. There were meetings for the young people, for the mothers, for the children, and we were astonished at the excellence of the singing — little tots singing so sweetly, schoolchildren singing the anthem in *English*, 'Cast thy burden on the Lord,' and other pieces to which they gave unusual expression.

"I believe £163 were brought in, but we hope this will be augmented later."

Western Turkey Mission.

DEDICATION OF THE CHURCH AT ZINJIR DERRE.

UNDER date of August 24, Dr. Farnsworth, of Cesarea, sends the following interesting account of an out-station and its new church edifice: —

"A few words about the town and the evangelical work at Zinjir Derré. It is a very nice Greek town about seven or eight miles directly south of Cesarea, at the base of Mt. Argeus. In the eyes of the Greeks it holds an important position as the home of the Greek bishop of Cap-

padocia, the successor of St. Basil. It is also the most important centre of Greek education in all this region. Here too is a very rich Greek monastery.

"Nearly twenty-five years ago a few men in this place became interested in the study of the New Testament. The result was the formation of a Protestant community. It has been one of the most stable, self-reliant, and generous of all the out-stations of this station field. It now reports a community of 154, and a congregation averaging about 100. The church members are thirty-one and the pupils in their school thirty-five. Last year they raised for the support of their own institutions £24T., or \$105.40. The man who has served them many years as preacher is a Greek, who, though he has enjoyed only limited educational advantages, has, by his faithful services, his good commonsense, and his kindness and love to all men, won the respect and confidence not of the Protestant people only, but of all the people of the town. Greek women prefer to make him, rather than their own priests, a confidant.

"Thursday, August 17, was a 'red-letter day' for the little evangelical community of Zinjir Derré, and for all those in this vicinity who love true religious liberty. Long before the services began the house was filled by a patient and expectant crowd. After a voluntary on the cabinet organ, which had been brought from Talas for this occasion and the prayer of invocation, the Lord's Prayer was repeated in concert. Then all joined in singing 'Praise God from whom all blessings flow'; then the preacher gave a brief history of the means by which the building had been erected. Something more than a year ago an application was made for a firman, or royal permit, without which nobody, not even Mohammedans, can build a place of worship. To the surprise of everybody and to our very great joy, the document was granted and that too with no pecuniary cost."

THE BUILDING.

"In the early spring work was begun,

and now it is finished with the exception of a little work in the basement. It is built of a neat red-tinted stone and measures on the foundation $47\frac{1}{2}$ by $27\frac{1}{2}$ feet. In the basement there is a nice school-room and also storage room. On the second floor is the audience room, which is 45 by 25 feet. The building is crowned by a neat and appropriate belfry. The financial statement shows that the site, together with the adjoining dwelling-house, which will make a pretty good parsonage, cost \$1,091.20. The building cost \$1,311.20, making a total of \$2,402.40. Some years ago the station was authorized to give them a grant-in-aid of \$1,100, provided they raised a similar amount. This has been given, leaving for the people to meet, \$1,302.40. But the little community could not have raised this amount without the help of friends. Some years ago a wealthy Greek left them by will £50 T., to be used for this specific purpose. The chief architect, who received £5 T. for his services, gave £6 T. in aid of the building. Help was secured from others, many of them Greek friends at Nigde, Karaman, Konia, Angora, and other places, so that the debt left resting on the community was reported as \$224.20.

"This report was followed by an excellent sermon preached by the Rev. Keropé Yokobian, pastor of the church in Cesarea, Zinjir Derré being still a branch of that church. The dedicatory prayer was by the Rev. Mr. Kuludgeyan, who has for some time been acting as pastor in Sivas but is just now visiting his home in Cesarea, after an absence of many years. These exercises occupied an hour and a half, and were followed by a sort of entertainment consisting of music, speeches, contributions, etc. The last formal speech was by one of the most influential Greeks of the place, formerly a quite famous teacher. It was an address such as a Christian gentleman would wish to make on such an occasion, expressing the hope that the time would come when all Christians would be united in one church, and closed with a prayer that God would hasten that day."

After these exercises Dr. Dodd suggested that it was not pleasant to give that which is not paid for, stating the fact that there were still £55 due upon the building. After making a gift himself he asked others to respond, and so the plates were passed and coins and promises to pay were dropped freely and cheerfully. In this way the debt was nearly paid, and as other sums are expected from absent friends the services closed with a prayer of thanksgiving, and Dr. Farnsworth came away feeling that there was hope in the future for Zinjir Derré and for Turkey.

Eastern Turkey Mission.

A SUMMER TOUR IN MESOPOTAMIA.

UNDER date of August 16, Mr. Gates writes from Mardin:—

"Midsummer is not the most suitable time for missionary tours. The heat is so great that traveling is attended with much discomfort and some danger to health. But this season of the year brings me release from the duties of school work and offers an opportunity for examining candidates for admission to our High School in their own homes. We started from Mardin on July 28. The heat seemed to shrivel and scorch everything in nature, and all the moisture of the body seemed to be drying up. When we found water we drank copious draughts, which afforded only temporary relief. Unfortunately the water is not good in the Jebel Toor region to which we were going.

"The first night was spent in a village halfway between Midyat and Mardin. We spread our beds on the roof, but sleep did not come until near the dawn of the next day. The hot air was motionless, save for the swarms of sandflies that kept thrusting their poisoned lancets into my flesh; and a company of men had gathered on the adjoining roof to make merry with a young man who was about to be married. He was only a boy, but his father had gone to bring home the bride from a neighboring village, attended by the greater portion of the villagers. Those who remained in the vil-

lage had secured a Koordish minstrel to aid them in their merrymaking. The minstrel chanted ancient ballads or improvised songs suited to the occasion, accompanying his voice with the sweet tones of a rude violin. As he improvised he made mention of the American Protestants who had graced the occasion with their presence, and when my horse neighed in the yard below he at once wove in a stanza in praise of the horse. He would chant one or two lines, and, as the tones of his voice died away, draw the bow across the strings. As I lay there under the stars and listened, I thought of the Hebrew psalmists. Had they been chanting their strains while a chorus of musical instruments waited to fill the pause with their notes, I think they would have given notice of the end of the stanza by the word *Selah*. I almost expected to hear it.

"In Midyat I examined a school of thirty-two scholars, who passed a very creditable examination in reading and the rudiments of arithmetic, grammar, and geography. These mountaineers have only recently emerged from a state of barbarism, but they show capacity for learning. Incidentally some of the difficulties attending the work came to the light. Pleased with the attainments of a little boy not yet ten years old, I told his mother I wanted her to send him to our school at Mardin. She replied that he was engaged to be married. There is not much opportunity for boys and girls to acquire an education when they are betrothed at the age of six or seven years, and taken out of school as soon as they are old enough to work, or learn a trade. Notwithstanding these difficulties I could note some progress.

"That same day the kaimakam sent a paper asking if the church and schools had official permits. When the reply was presented to him he held up his thumb and finger to signify that he wished a bribe, and said that if thirty liras were given to him he would keep quiet, otherwise he would prosecute the case further. In the villages near Midyat the work is at a standstill. Poverty, the oppression of

the aghas, and taxes were the theme of conversation everywhere, and it was difficult to call the attention of the people away from these themes to the kingdom of God. Even the death of a man from the bite of a serpent, and the stinging of four women by scorpions in one night, one of whom died, created only a momentary ripple on the surface of the pond, which again resumed its wonted level and its stagnant appearance.

"In Kerboran I found a village which has really grown since the year 1887, when the locusts destroyed all their crops and occasioned a famine. The Protestant community has also grown and acquired a strong influence in the village under the leadership of a spiritually minded man, Shemas Ibraheem. The taxgatherer was here too, and his presence led to a gratifying testimony to the Christian character of the Protestant community. The men of the village were gathered in the house of one of their chief men talking about taxes. They said: 'God bless the Protestants and increase their spirituality. Their burden was heavy this year, but they have paid it without falling into any disputes among themselves. Our taxes were lighter, but we have quarreled all day over them.' Here, also, the village school is quietly doing its work to raise up a new generation who shall fear God and be a blessing to their native land. By night we could see the fires lighted in the mountains by enemies of the village to destroy their pastures and woodlands, but the Gospel of Peace is working for peace, slowly and against great odds, but still it works on."

Madura Mission.

CHEERING INCIDENTS.

MR. J. S. CHANDLER writes of a co-operative work in the way of temperance undertaken by Hindus and Christians:—

"The temperance committee representing all classes in this city, on the suggestion of its Brahman members, have begun street preaching on behalf of total abstinence. Yesterday they stood in front of

our church and addressed a large crowd, the speakers being three Brahman gentlemen and the missionary. They have also elected on the committee one Eurasian gentlemen and one of our pastors. We have always had street preaching among ourselves, and of late years the Hindus have preached in the streets against Christianity until the people grew tired of their tirades; but now we have the highest Hindu gentlemen uniting with Christians to preach to the common people about the evils of drink. The committee have also offered prizes for the best leaflets offered on the subject."

Mr. Elwood, of Palani, writes of an interesting Sunday-school held not in a chapel or schoolhouse, but on the veranda of his house:—

"About fifty Hindu boys and girls gather, and with as many more Christian men, women, and children, we make a hundred in all. I hope some good seed-sowing is done. The time for such work with children is short enough, and we are eager to do them good. There is no way of getting boarding schools started as yet, but I am hoping that funds will come from some source to do this work."

Mr. Holton writes from Madura city, August 17:—

"Saturday afternoon at the preparatory service, a young man, a fine manly looking fellow, presented himself for baptism and admission to the church on the following day. He was from an adjoining town where we have a school and teacher, and his family and he had been under special religious instruction for some time. He sustained a very careful examination and his answers were very creditable. When he was asked what it was that first turned his attention definitely toward Christ, he replied that two years ago, when the cholera so severely scourged Melur and the surrounding towns, his village was very greatly afflicted. And when everyone else was running away our schoolteacher, a young man like himself, showed so much courage in staying and helping the people all he could that it quite won his admiration and led him

to think of Christ as *his* Saviour. He had before that been educated in the Melur schools under Mr. Gutterson. According to the custom, when he was baptized Sunday a new Christian name was given to him, which he will bear along with his old one. The government requires this latter in making signatures.

"I was also glad to see, Sunday, a delegation from a village where there has been a catechist in past years coming to the church and later to the bungalow, begging Mr. Hazen to send them a catechist or teacher once more. There are two new schoolhouses to be built soon in two promising villages not far from Melur."

Foochow Mission.

THE SHAO-WU DISTRICT.

AFTER reaching Shao-wu, on their return to China, Mr. and Mrs. Walker devoted all their strength to touring. Of these tours Mr. Walker writes, under date of July 7:—

"Everywhere we have good audiences and close attention. Our hardest trip was to several towns and a district city southwest of Shao-wu, during which we were gone fifteen days, seven days of which were spent in travel by chair. It was in a new region, where the people were very curious and inquisitive. We were taken to idol temples several times, ostensibly to preach to the people, but in reality to give the crowds a better chance to see us. Once in a temple we were of course requested to preach, and we could not say much without treating of the folly of idol worship. Once we were taken to a fine new temple which had just been erected at large expense, and the managers were present in the audience. The Chinese preacher, Mr. Chang, did most of the talking and managed the subject very nicely, so as to produce the greatest amount of conviction with the least amount of offence.

"During these tours I have received twenty-two persons to the church. There are still several places that I have not

visited yet. If we had two more men all ready to go to work, there would be plenty for them to do—one to be associated with Mr. Gardiner in the training of helpers and oversight of the work near at hand, and the other to divide with me the touring about over an ever-widening field on all sides of us."

North China Mission.

EFFORTS OF ROMAN CATHOLICS.

DR. PORTER, of Pang-chuang, writes of an abundant harvest of wheat in that vicinity which was unexpected, and the price of grain has fallen greatly. For some reason the people have attributed their large harvest to the presence of the missionaries, regarding the good crops as the result of the good doctrine preached and of the good people who preached it. Nine persons have been received to church membership, making thirty-one since the beginning of the year. Dr. Porter speaks of the great interest shown at Pang-chuang in the accounts of the North China College, and he renews the call of the mission for aid for that institution. He speaks also of a chapel at Chang Su Ma. The land on which the chapel is built was the gift of a native helper who bought it with the meagre savings of many years. Dr. Porter writes as follows of a new movement near them:—

"There has been for some time past a sort of irruption of the Roman Catholics in many of the villages about us. The Roman Catholic position in Shantung has been greatly strengthened within the past two years, as in fact ours has been, by the definite purpose of the provincial officials, under instruction from the central government, to settle up all cases of dispute between the church and the people and to withdraw as far as possible all occasions of ill-feeling and riot. I regret to be obliged to think that the Roman Catholic leaders have been inclined to presume on the new position. In the region where we have worked the good repute of the new doctrine has been steadily spreading, but the people know very well that it is useless

to turn to us for help in cases of illegal conduct under the pretence of being 'inquirers.' The Roman Catholic people have the taint of expediency so inbred that it has been hard for them to resist temptation. The result has been that in many villages near our own fields tens and scores of families have suddenly become Catholic. The native priests or persons sent to manage the affairs have made large promises and have started village schools with daily services as well as Sunday meetings.

"In the majority of cases the movement has been under the direction of some leading man in the village who had no conception of Christian truth and no purpose but to get a little advantage over the local official and the shielding power of the Catholic priest. This has easily led the still less influential Romanist teachers to try their hand both at bullying the villagers and getting money through promises that they should come to no harm if they would enter the church. The result has been that by simple influence they have undertaken to settle multitudes of local disputes which thus have never come to the officials. The thing became almost a craze and we heard of trouble in all directions. Matters came to a head about two months ago, when several cases were brought to the notice of the P'ing Yuan official. A priest came down from Chi Nan fu and sat with the local official. The local teachers were discredited and the sudden enthusiasm for the church came to an end. In one village where some seventy families had the name of going to the Romanists only three are now said to belong to them. We are likely to meet some trouble in the future, I fear, on this score. At Shih Chia T'ang a few of our members being dissatisfied are wishing to go to the Catholics, if they have not already gone.

"One good result has come out of this movement. The real sincerity of our own members has been shown. The simple purpose of the 'Jesus church,' as we are called, to give men the gospel without any other inducement than the satisfaction

of a good life, has been made evident. On the whole I think we have great occasion to be pleased, first, because there is a decided movement toward the change of worship of these useless gods in their dirty temples, and again because men are learning that the way into the Kingdom is straighter and narrower than some had supposed, meaning a genuineness of purpose and hearty acceptance of a change of character as witness to the truth. I hope that this may prove to be the right interpretation. We shall watch the development with anxiety and yet with hopefulness."

South China Mission.

WORK AMONG WOMEN.

MRS. NELSON writes of the many openings which come to her in Canton for visiting the women in their homes. The first opportunity came through an invitation from the mother of one of the schoolgirls, and thinking that she might have other opportunities, though hardly expecting them, Mrs. Nelson prepared a special Bible reading for use, should occasion require, and she now writes:—

"Since then hardly a week has passed that I have not been invited to a home that had never before been entered by a Christian, and in every case they have earnestly invited me to come and tell them more. Sometimes I go to several new houses in one day, and as fast as I get time I go again to those whom I had first visited, that they may not forget. I always tell them about the services at our chapel and invite them to come. A good many have come but many more have not, because the invitations so far are nearly all from the higher-class families, whose women are not so free to go out as the lower or working class. Our chapel stands in a district where many of this class live, and the girls are nearly all from these homes. But they need the gospel as much as the poorer people. In only two of the many homes that I have already visited has the head of the house had but one wife, and these two are Chinamen

who have studied in America ten years, and are now back here in government employ. It is usual to meet with two wives of one man, and often three and four. The women in every case have been brought up to think it all right and consider themselves very happy if the head wife happens to be a kindly disposed woman. Few of them can read, but all listen anxiously to the gospel, and a few have taken books and are now trying to study them by themselves. Without one exception they want their girls to be educated, and day-scholars are coming in until we are about as full as can be, and others are longing for a boarding school."

Shansi Mission.

AN ENCOURAGING OUTLOOK.

MR. THOMPSON writes from Jen T'sun: "Everything this year is encouraging. The Sabbath audiences are always good, sometimes even quite large. There are a few regular attendants. One man comes from a village six miles away. Another is from a village seven miles distant. Both are regular in their attendance. They are upward of fifty years old. One of them has attended more than a year, the other about seven months. They walk to and from service and I see no reason to believe they are not sincere Christians. There is another man who is breaking off from opium in Mr. Clapp's refuge. This man was deeply impressed on hearing of the death of Dr. Goldsbury. A personal conversation deepened the impression then made, with the result that the man professes to believe in the Saviour and desires to receive baptism. We trust he is sincere. It is something that he has left his work in the midst of a busy season and gone at his own expense to spend a month in the Tai-ku refuge. He is in good circumstances, so that we cannot think of any reason why he should try to impose upon us.

"The village work is intensely interesting. Visits are chiefly made to three large market villages. From these centres vast populations are reached, as the mar-

kets there are attended by people from all the surrounding country. Incidentally other places are visited also, but we feel it to be the part of wisdom to work chiefly in the market towns. The people at these places are friendly, and in one of them a good opening has occurred. As the work opens up before us we see how really vast it is. I am more and more deeply impressed with the importance of the command to pray for laborers. There is need of earnest native laborers. Women especially could do a splendid work now, as numbers of their countrywomen are willing to be taught the doctrine. Patient, persevering work now would in course of a few years yield abundant and blessed results. Certainly I never knew the general outlook to be as encouraging as it is just now.

"We greatly miss Dr. Goldsbury, as his monthly visit always cheered us. I have lately met with instances which show that his work was even more widely known than I supposed it to be. The other day a woman hailed me as I was passing through a village and asked if I knew Dr. Goldsbury. She said he had cured her of a long-standing complaint and that she had heard the gospel while in the dispensary. All such persons are genuinely affected when told that the doctor has passed away."

Japan Mission.

THE KUMI-AI, OR SELF-SUPPORTING INDEPENDENT CHURCHES.

In the "Survey of Christian Work in Japan for 1892," which was the form in which our mission presented its annual report, special reference was had to the Kumi-ai churches. We quote here what is said in introducing the account of these churches:—

"These two adjectives [self-supporting and independent] have been in the mouths and hearts of the Christians during the past year perhaps as never before. It has always been the just pride of the Kumi-ai churches that from the very first they have been largely self-supporting,

self-governing, and self-propagating. While they gratefully recognize the work of the missionaries and freely allow that without their aid they could not possibly have become the power for good that they now are, yet they as frankly maintain that they desire not to be reported in our writings, or in the publications of the American Board, in any such way as to give the impression that they are not completely independent. They feel that in the providence of God they have a great work to do in Japan, which work will only be hindered by regarding them as religious colonies planted from abroad and out of relation to their surroundings. They plan above all things to take the living Christ as their Teacher and to grow up in vital connection with the past and future of their nation.

"There are five centres in which this independent work is especially prominent and of these (1) Osaka is the chief. The influence of this group of five churches, with 1,256 members, is felt in every department of Christian activity — in education, Y. M. C. A. work, publishing, etc. (2) The Kōbe field has two large churches, including 783 members, and several smaller ones, all in close relations to the wide work of female education going on there. (3) The largest membership in any one church is found in Okayama — 573; but this centre is even better known through the most successful orphan asylum in the empire. (4) Perhaps it may be claimed that the Doshisha church in Kyōto is the largest. This is the college church, and its membership at the end of 1892 is given at 585. Certain it is that this church, together with the other three in Kyōto, giving a membership of 1,187, constitutes a most unique and powerful centre of aggressive evangelical work. (5) Tōkyō, with but two churches numbering 593 members, preaches to thousands of people all through the land by means of the wideawake *Kirisutokyō Shimbun*, *Rikugō Zasshi*, and books that are the result largely of the energetic Christians there. Thus in these five

centres there are fourteen churches with a membership of 4,392!

"In these churches and others like them a sermon by a missionary is the exception. In some of them even the music is entirely in the hands of the native Christians. Missionaries residing in these centres are active in opening up new places that serve as feeders to the churches.

"There are fifty-two Kumi-ai churches that are reported in their statistics as self-supporting, which means that they receive no financial help from the Board. But nearly half of them receive assistance in one form or another, to a greater or less degree, from individual missionaries. The amount of money thus contributed must be small compared with the amount actually raised in these churches. The long reaction of the past few years has rendered it necessary to assist to some extent, and that form of aid which would least affect the spirit of independence has been adopted. Yet it is felt that a danger lurks in receiving even this amount, and in order to strengthen reliance on self it has been decided in their recent annual meeting that hereafter only those churches that are actually self-supporting shall come under the name of *Kumi-ai*, and the others shall be called *mission churches*.

"Surely the statistics of the Kumi-ai churches are not dull reading to the friends of missions: The whole number of pastors, acting pastors, and evangelists is 133, and they are guiding 11,558 Christians. The Kumi-ai churches alone added to their membership in 1892 more than the net gain of all the Protestant churches together for the year 1891. Out of 3,731 baptisms, 1,096 are credited to Kumi-ai. The money raised apart from foreign assistance is 17,282 yen and the amount of property owned in church buildings, etc., is 48,920 yen."

AMONG THE VILLAGES.

Dr. Gordon, of Kyōto, under date of September 3, sends the following interesting account of a recent tour: —

"To many missionaries touring is both

trying and uninteresting; and to many readers nothing is less inviting than the accounts of missionaries' tours. But in Japan, at least, the simplicity of life in the interior, the patient politeness of our hearers, and the new forms which Christian life is taking on here, are matters which never lose their attractiveness to those making the tours, and when adequately reported must be of interest to all friends of missions. Such at least was my thought during a recent trip into the provinces of Tamba and Tango.

"A bicycle ride of thirty-five miles on a scorching afternoon in August brought the writer to a small village where he found, what is rare in Japan, a Christian hotel to lodge in. Soon the pastor of the church, which extends through a region more than twenty miles long, presents himself, and later come an evangelist and other Christians. He is told of a preaching service arranged for the evening. Half-past seven comes, eight, half-past eight, and still there is no move toward the preaching-place. Finally about nine o'clock the pastor, with some reference to the fact that the people are slow in coming together in such hot weather, leads the way to the meeting. But few people are gathered; but our presence is the signal for the coming of a good number, and by a quarter past nine, when the meeting really begins, the house is fairly well filled with people squatting on their heels on the straw mats, and an equal number at least standing outside in front of the open house. A young physician of the village presides and makes an opening address of half an hour, the evangelist follows with a somewhat longer speech, and he in turn is followed by the pastor in a stirring address of nearly an hour! It is therefore considerably after eleven before the missionary begins to speak, but he manages to finish before a new day begins.

"In such meetings as this we have one advantage over our brethren at home: for however worthless or unintelligible our own addresses may be we have the satisfaction of knowing that our presence has

brought an unusual number of people together who have had two or three good addresses or sermons from our Japanese colleagues which they could not help understanding."

A SHIMBOKKAI.

"Two days later, on Sunday, we are at a communion service in a country town of 4,000 inhabitants. It is held in an ordinary Japanese house and is an impressive service to all. In the afternoon a *shimbokkai*, or social meeting, is announced, and partly to escape the heat of the stuffy little hotel the missionary attends. We are led a third of a mile away to a little house in a temple ground overlooking the river. We are hardly there before the young pastor and evangelist, with nearly all the company at their heels, are hurrying to and into the river! Their cool bath over and the female portion of the company having arrived, we are all squatting in a ring around the room. There are twenty-eight in all, including some who are not Christians, and as the leader opens the New Testament to read, twenty New Testaments are produced and more than twenty pairs of eyes follow him as he reads. After the reading there is prayer and a short address on the verse 'Man shall not live by bread alone.' Then tea and a few sweetmeats are distributed and the leader announces that there are a few sweets left over which will be given to the best speakers. Then follow a few simple, earnest speeches in which the Japanese excel. I cannot report all these speeches, but I must refer to one by a rough-looking farmer who read a part of Ephesians vi, and said that in ancient times the devil was depicted with horns, a tail, etc., but as civilization advances he becomes more suave and enticing, so that mere external armor will not suffice; spiritual armor is needed for a spiritual warfare. He also said, referring to the communion service, that he never enjoyed the communion so much as when he used to walk thirty miles to take part in it. A deacon of the church spoke with strong feeling of the fact that

he had often visited this place with evil men and women for companions, and spoke gratefully of the change the gospel had brought to him.

"The next night our meeting was in a theatre with a floor of earth; the night following in a city where nearly 100 young men had been brought together for a 'summer school,' under government auspices, with lectures on agriculture. Many of these students were present at our meeting, thus giving a splendid opportunity for seed-sowing. Speaking of this summer school reminds me that the Christian summer school this year was very large and successful; about 600 young people were present. It reminds me further of the way the Buddhists are appropriating Christian methods. They now have their religious papers and magazines, their Young Peoples' Associations, their summer schools, sciopicon exhibitions, etc.

"A longer time was spent in the city of Miyazu. Here we found a number of

Doshisha students who were doing good work in their vacation. One characteristic of this church is that it is largely composed of people from other cities and provinces, officials, teachers, etc., but very few of the natives of the city having been brought in. A young judge told me that he and a few friends had formed a 'six day society'; that is, in addition to their positive Christian work on Sunday. Each one was to do something on one of the six days of the week. Miyazu being the place where the wonderful 'Heaven-built Bridge' is, one sees a great many pilgrims. I saw one old woman, bent with years and poverty, who had been on a pilgrimage since February 1, seven months. She gets her support by begging and from temples which she visits. Speaking of this to a Christian lady she told me that in some of the country provinces the people work for themselves till ten o'clock at night; after that the proceeds of their work go to the temples."

Notes from the Wide Field.

AFRICA.

UGANDA. — We reported in a recent number that after Sir Gerald Portal, the British Commissioner, had settled affairs in Uganda, as he supposed, and was on his way to the coast, he was suddenly recalled because of threatened insurrection. It now seems that the insurrection was on the part of the Mohammedans, and occurred in the middle of June, and that before Sir Gerald Portal could return to Mengo the Christians, both Protestant and Catholic, had united and had attacked and driven out the Mohammedans, so that tranquillity was restored. This driving out of the slave-trading Mohammedans seems to give promise of better and quieter times throughout Uganda. In the interests of their unholy traffic they have hitherto made use of the dissensions between the Catholics and Protestants, but it is to be hoped that we shall hear no more of their nefarious schemes. Bishop Tucker has returned to the coast and reports that the agreement which was made by the forty Protestant chiefs to abolish slavery was the result of their own study of the teachings of the Scripture about slavery, and that they reached this conclusion after much conference and prayer. The Bishop writes most hopefully of the outlook. Ten lay evangelists have been set apart and licensed, two new stations have been opened. He believes that a lasting peace has been secured and that slavery has been practically abolished.

THE MATEBELES. — We refer again to the disturbances made by the Matebeles in Mashonaland, since this region is so near Gazaland and whatever occurs at the British settlements of Victoria and Fort Salisbury will no doubt influence the affairs in the region where our new missionary expedition will be located. The Matebeles, who are a branch of the Zulus, have their centre at Buluwayo, where their chief Lobengula

wields an iron sceptre. These Matebele are fierce warriors, cruel in the extreme; apparently killing even women and children from sheer love of bloody deeds. It is said that the old indunas use every possible means for stimulating the bloodthirsty propensities of the young men. "You are but girls!" they say to the young warriors. "How is it that you never bathed your assegais in human blood?" The Mashonas, who live in the vicinity of Victoria and Fort Salisbury, the centre of operations of the British South Africa Company in Mashonaland, are counted as the slaves of the Matebele, and they suffer intolerably from the oppression of their masters. The recent difficulties have arisen from the fact that Lobengula and his warriors, in pursuance of their claim that they have a right to hunt their slaves wherever they will, have come in force near to Fort Victoria and have slaughtered many of the Mashonas. The poor people are flocking into the fort and calling for protection. The British officials have repelled by force these raids and have remonstrated with Lobengula, whose present attitude in reference to the matter is sullen, if not warlike. He admits that his impi should not have come so near Fort Victoria, but says that he will hunt his slaves, the Mashonas, at his own will. The prospect is threatening. Recent reports show that the Matebele are scouring the country and a conflict may occur at any time. It is not strange that many Englishmen feel that there can never be peace till the Matebeles are scattered or subdued.

A MOSLEM SCHOOL. — Some of the French government ministers recently visiting Tunis inspected the public schools. The *Revue Pédagogique* says that the class in the study of the Koran was a surprise. Some thirty of the youngest children left one of the classrooms and poured into a small matted hall without benches or tables, pausing at the door to pull off their shoes and stockings. Then with bare feet, as becomes a good Mussulman, they rushed across to the wall, each one unhooking from it a piece of board about the size of our school slates. They seated themselves on the floor around the teacher, who also had a board in one hand and a switch in the other. Instantly they all began to read and to recite at the top of their voices, and in a way absolutely inimitable, some texts from the Koran which they were to learn by heart, each having his own and not at all distracted by that of his neighbor. At the same time all these little men, with their boards upon their knees, rocked back and forth, keeping up a sort of rhythmic movement in time with their noisy recitation. It seemed as if the violent movement and horrible clamor, in place of stunning or wearying them, only calmed or hypnotized them. The ideal is to teach them the whole Koran. At a given signal all the company started up, put on their footgear, and in a few minutes were found in another classroom, again become scholars after the French sort — "learning to read and write French; very intelligent, very wideawake, and raising the hand eagerly to answer the visitors' questions, of whom they were no more afraid than of one of their own teachers. Curious instance of two states of mind, successive but in close juxtaposition."

PERSIA.

A REMARKABLE REVIVAL. — *Woman's Work for Woman* gives some striking incidents connected with a revival last winter in a village of sixty houses, six miles from Oroomiah. There were only three families who did not attend the special services, and nearly every attendant became an inquirer for the way of life. A striking proof of the sincerity of the converts was seen in the fact that at the conclusion of the services, immediately after a farewell meeting, the whole company went out to spill the wine which they had previously made from the large grape crop. Drunkenness had prevailed through wine-drinking, and in their zeal for reformation every house save one immediately poured out its wine, and soon the last man yielded. A Mohammedan who

was present said: "Please to tell me what this means." And after he was told he exclaimed: "Blessed be God! Would that I were a sacrifice to the religion that teaches men such virtue!" The pastor of the village, when asked to what source he traced the revival, said: "One of our Sunday-school classes of small boys." It seems that during the Week of Prayer these boys, from eight to fifteen years of age, organized a systematic visitation of all the houses of the village. After their suppers they would go to a house, New Testament and hymnbook in hand, and ask permission to sing some of their songs and read from the Bible and then follow with several prayers. In this way during the winter they visited every house in the village, always receiving a warm welcome. One characteristic of these revivals was the conversion of the worst characters. A band of young men who had done much evil in different villages are now engaged in giving earnest testimony as to what God has done for them.

MANCHURIA.

A NATIVE CHURCH. — Rev. Mr. Webster, of the United Presbyterian Mission at Moukden, reports that on the fourteenth of January last he left Moukden to visit the city of Tieling, the thermometer standing at twenty-nine degrees below zero (Fahrenheit). At the village very few women came because of the severity of the weather, and many of the men who came a distance of ten or twelve miles had frostbitten noses and cheeks. But the church was filled, and yet this church was the work almost entirely of native agents. There had never been a foreigner resident in the city for a longer period than one month, and there is no need of foreign aid, save slight supervision. Mr. Webster says that the natives are the "best evangelists, the best pastors, the best everything."

MADAGASCAR.

AN ITINERANT PREACHER. — A missionary of the London Society in Madagascar sends to *The Chronicle* an account of a native young man, who had been a wild lad, but who something more than two years since gave himself to Christ. He was much impressed with the Saviour's command to his disciples to *preach*, and was convinced that this command ought to be obeyed not by a few Christians but by all, and not on Sundays alone but every day. Though a plain woodcarrier, as soon as his wood was sold he would go about the market, Bible in hand, preaching as long as anyone would listen. Finding that his trade interfered with his giving as much time to preaching as he would like, he gave that up and has devoted all his strength to preaching, supported in a very humble way by the small gifts which are made him. One day he told the missionary that he had preached seven times, but thought that "so little." Ordinarily he preached from ten to fourteen times. When asked to go into some of the churches and preach, he declined, saying, "I should get comparatively few to hear me, whereas in the market when I raise my voice and call out, 'O all ye people, God is waiting to be reconciled to you to-day!' 400 or 500 people can hear me, and stop to listen." It is said that the man is ordinarily well received, though sometimes teased by the crowd.

CHINA.

A NOBLE CHRISTIAN. — Noble specimens of Chinese Christians are not rare, but it may be well to hear more of them since there is strangely so much skepticism in regard to the Chinese character. Dr. Griffith John, of Hankow, reports, in the August *Chronicle* of the London Society, the case of Mr. T'ang, who, when a heathen, was strictly moral and deeply religious. He did not enter the Buddhist priesthood because of his poverty, but he was a strict vegetarian, and when he first heard a Christian preacher was greatly offended because he was told that vegetarianism had no saving merit. But he became a Christian in 1877, and during sixteen years he has seldom been absent from Sabbath service, though he lived five or six miles from the chapel at Hankow.

Sunday after Sunday, in all kinds of weather, he and the band of men whom he had been the means of leading into the Christian faith, marched into Hankow, Bible and hymnbook in hand. After a while he was made a deacon in the church and gave one hour a day to the work of assistant preacher. He could give no more time, since he must work for the support of himself and mother the rest of the day. Last year the members of his family consulted together as to how he might be released from his cares, and they made arrangements so that Mr. T'ang could give his whole time to Christian work. This he now does *gratuitously*, to the great acceptance of the people.

TREATING OPIUM PATIENTS. — Missionaries of all societies testify as to the disappointments experienced in those who seem to be converted, but who were users of opium. The use of the drug seems to blunt the conscience as well as weaken the body, many who use it are deceitful, and missionaries are often deceived by them, yet there are some instances which strikingly exhibit the power of the gospel to transform even the most degraded users of the drug. One such case is reported by Mr. Ament in a letter in our last number. A similar striking incident is narrated by Rev. Mr. Farthing, of the English Baptist Mission at Tai Yuen Fu: "One young fellow, Wang Wau Chiu, of whom I have no doubt that he is with God, for influenza claimed him as one of its victims some little while back, wished 'to be clean to please God and Jesus.' He entered the refuge a few years after it was opened, having been one of those who had wanted us to help in this work. He broke off with hearty cheerfulness (Pai Hsien Sheng tells me, for I was not present at the time), bearing all pain as but a small due for his sinful indulgence. He gave himself to the study of the truth, and delighted much, as many do, in the singing of hymns. One which he asked me to teach him later on, 'Come to Jesus,' was a favorite. Well, he was stricken down by influenza, and never managed to shake it off. All through the time of his illness he was bidden by his family and urged by his friends to return to opium, as the illness was put down to his abstinence from the drug. But he refused. 'On such a day in such a moon,' he would tell them, 'I lost that road.' 'You will die,' they persisted. 'Well, then, I am resolved to die clean.' And so the days went by until God called him. He died 'clean.' Though one could have craved longer life for him, and could wish he had known more of the truth of God, our joy is this, that he was 'faithful unto death' to what he did know. During the time of his illness he testified of his faith in God repeatedly."

Miscellany.

BIBLIOGRAPHICAL.

Talks on the Veranda in a Far-away Land. By Rev. C. C. Tracy. Boston and Chicago: Congregational Sunday-school and Publishing Society. Pp. 293. Price, \$1.25.

Mr. Tracy's purpose in writing this volume was to present in a bright and racy style a picture of everyday missionary life on the field so that the reader might become for the time a guest and an associate of the missionary. He has admirably succeeded in his purpose. A considerable part of the volume consists of lively conversations in which the questions

which an interested and intelligent inquirer would ask are answered most satisfactorily. A great amount of valuable information is thus imparted in a pleasing manner. Young people, as well as the older, will find the book attractive. Its chapters would make interesting reading for mission or social circles and for societies of Christian Endeavor. It will be almost equal to a personal visit to the missionary station to participate in these "talks on the veranda," and then to talk them over again here in our homes. We trust that the volume will have, what it deserves, a large circulation.

The Bishop's Conversion. By Ellen Blackmar Maxwell. New York: Hunt & Eaton.

In the cordial recommendation with which Bishop Thoburn, of India, prefaces this book, he says that it has long been a cause of regret to missionaries that people at home form incorrect ideas of their methods of work and style of living. This is due to the radical difference in the conditions of life and labor in the Eastern and Western worlds. He adds that Mrs. Maxwell has seen much and served well in a foreign land and has earned the right to speak on this subject, and that, although India is the scene of the present story, it will be found to represent faithfully the main features of mission work in China and elsewhere.

The thread of the story is this: an American bishop, possessed with the idea that the heroic spirit has died out of missions and that there must be some good reason for the talk about luxury, bad management, and ineffectual work, resolves to go himself to India for a year. He will try to set an example and thus to solve some of the difficult problems. He sets forth with all confidence and zeal, accompanied by his wife and little daughter. The scenes on which he enters, the people he meets, the immemorial customs, against which he dashes himself only to be beaten back, are vividly set forth. Residents of India tell us that no truer picture could be painted. One by one his preconceived ideas give way before the realities of the situation in which he finds himself. The India he expected to see existed only in America. Endeavoring to carry out his plans of work and of setting an example

of self-denial, heroism, and activity, he finds himself baffled at every point, and is forced to acknowledge his ignorance and shortsightedness. Brought face to face with the facts and with the daily life and work of the missionaries, he becomes a wiser and a humbler man. Returning to his own land, and addressing his own people, he tells them that it was his doubt of the wisdom and good faith of those in the field that led to his going out. He confesses his surprise at the size and extent of the mission, and at the courage, patience, and devotion of the workers. He describes the deadly climate, the constant danger of contagion and infection, and the rush of the work, and unfolds the reasons for methods which have been criticized at home. It is an interesting narrative, but far more than that, for one who reads it will feel as if he had himself lived in that vast empire and were at home with all classes and conditions of its people.

The Gospel of the Kingdom: A Popular Exposition of the Gospel according to Matthew. By Rev. C. H. Spurgeon. New York: The Baker & Taylor Co. pp. 322. Price, \$1.50.

Mr. Spurgeon's comments on the Scriptures have been greatly appreciated because of the rare insight he had into the sacred volume. This exposition is eminently missionary in its character. It portrays the King and his kingdom in a most striking way. Those who are praying that his kingdom may come will find here a striking portrayal of the greatness and grace of the King and of the glory of his kingdom when it shall come.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the work of the Board in the year now opening: that those in charge of its affairs may be guided by infinite wisdom; that they may know the will of the Lord, and rightly lead in the enterprises of the year; that the pastors and churches may feel anew the force of the Saviour's last command, and may suffer nothing to hinder them in fulfilling the obligations they are under to their Master; and that the missions now crying out for help may have their pressing needs supplied.

DEPARTURES.

- August 28. From Vancouver, Miss Annie A. Gould, to join the North China Mission.
- September 21. From San Francisco, Rev. George H. Ewing and wife, to join the North China Mission.
- September 23. From New York, Miss Caroline E. Bush, to be located the coming year at Marsovan; Rev. Henry K. Wingate and wife, for Cesarea; also, Rev. James L. Fowle, returning to Turkey after an absence of a few weeks rendered necessary on account of the state of his health.
- October 4. From New York, Rev. Justin E. Abbott, returning to the Marathi Mission.
- October 5. From New York, Miss Lydia G. Barker, from California, to join the Madura Mission.
- October 10. From San Francisco, Henry F. Whitney, M.D., and wife, and Miss Kate C. Woodhull, M.D., returning to the Foochow Mission; also, Miss Frances E. Nieberg, to join the same mission.

ARRIVALS OUT.

- September 14. At Constantinople, Miss Frances C. Gage, Miss Martha A. King, and Miss Grace H. Knapp.
- July 17. At Benguela, West Africa, Rev. Wm. H. Sanders, Rev. Walter T. Currie, Miss Amy Johnston, and Miss Helen J. Melville.

MARRIAGE.

- October 3. At Manchester, Conn., Rev. John S. Porter, of the Mission to Austria, to Miss Lizzie L. Colver.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Survey of the missions of the Board. (Papal Lands, Turkey, China, Japan, India, etc.) (See pages 458-466.)
2. What the American Board has done for Africa. (See pages 450-457.)
3. A tour in Mesopotamia. (See page 471.)
4. A church dedication in Turkey. (See page 469.)
5. Encouraging outlook in Shansi. (See page 475.)
6. The Kumi-ai churches in Japan. (See page 475.)
7. Cheering incidents from India. (See page 472.)
8. Two Christian families in Jaffna, Ceylon. (See page 487.)

Donations Received in September.

MAINE.

Andover, Cong. ch. and so.	7 00
Augusta, Hon. J. W. Bradbury, 100;	
A friend, 10,	110 00
Brewer, 1st Cong. ch. and so.	9 00
Calais, Cong. ch. and so.	36 00
Castine, Margaret J. Cushman, for	
India,	5 00
Dennysville, Cong. ch. and so.	27 00
Litchfield Corners, A friend,	27 00
Portland, 2d Cong. ch. and so.	395 00
Robbinston, Cong. ch. and so.	10 00
So. Berwick, Mrs. A. Tobey,	10 00

Togus, James Garvin,	2 00
York, 1st Cong. ch. and so.	5 50—663 50

NEW HAMPSHIRE.

Danbury, Rev. H. H. Colburn,	10 00
Derry, Miss Mary D. Anderson,	5 00
Dunbarton, A friend, by Rev. A. K.	
Gleason,	5 00
East Derry, 1st Cong. ch. and so.	24 75
Greenfield, Cong. ch. and so.	28 00
Hinsdale, Cong. ch. and so.	5 40
Worcester, Cong. ch. and so.	8 00—86 15

Legacies.—Temple, Warren Keyes, add'l, by Isaiah Wheeler, Trustee,

10 00

96 15

VERMONT.

Brattleboro, Centre Cong. ch., m. c.	24 00
Bridport, Cong. ch. and so.	23 27
Brookfield, 1st Cong. ch. and so., 6.30;	
ad Cong. ch. and so., 26.50;	33 00
Cambridge, ad Cong. ch. and so.	9 00
Castleton, Mrs. D. S. Lincoln,	15 00
Chelsea, Cong. ch. and so.	17 87
Irassburg, Cong. ch. and so.	5 00
Newport, 1st Cong. ch. and so.	14 08
Oswell, Cong. ch. and so.	22 33
Rupert, Cong. ch. and so.	23 00
Rutland, Cong. ch. and so.	50 00
St. Johnsbury, North Cong. ch.	50 00
Stockbridge, Rev. T. S. Hubbard,	10 00
Stowe, Cong. ch. and so.	68 00
W. Brattleboro, Cong. ch. and so.	30 30—388 85

Legacies.—New Haven, Mrs. Parthena R. Barton, by Wm. M. McIntyre, Ex'r,

588 82

977 67

MASSACHUSETTS.

Amesbury, Union Cong. ch. and so.	9 00
Barnardston, Cong. ch. and so.	8 00
Beverly, Dane-st. ch., m. c.	3 60
Boston, Walnut-ave. ch., 117.87; Eliot	
ch., m. c., 3.80; do., A friend, 20;	
do., Mite box, for W. C. Africa, 7.16;	
Highland ch., Two cents a week	
band, 16.18; Union ch., for China,	
11.65; L. A. R., 45.14; Mrs.	
Ellen A. Winslow, special, 10; X., 10,	241 80
Brookline, Harvard Cong. ch. and so.	257 50
Cambridge, A friend in North-ave.	
Cong. ch.	100 00
Curtisville, Cong. ch. and so.	39 41
Dracut, Central Cong. ch. and so.	3 45
Fall River, Central Cong. ch. and so.	24 37
Fitchburg, Rev. and Mrs. John Wood,	10 00
Gardner, 1st Cong. ch. and so., 30;	
Mrs. J. C. Bryant, 5,	35 00
Groton, A friend,	100 00
Hamilton, Enoch F. Knowlton,	3 00
Hatfield, Cong. ch. and so.	45 42
Haverhill, A. E. Welch,	10 00
Lancaster, Cong. ch. and so.	7 75
Lee, "In His Name,"	3 00
Lexington, Hancock Cong. ch., to	
const. Rev. IRVING MERKUTH,	
H. M.	60 00
New Bedford, North Cong. ch.	48 03
Newton, Eliot ch.	180 00
Newton Centre, A. McKenzie, for	
India, 25; 1st ch., 115.47,	140 47
No. Brookfield, 1st Cong. ch. and so.	32 90
No. Carver, Cong. ch. and so.	15 00
No. Middleboro, Cong. ch. and so.	25 80
Northampton, Edwards ch.	20 00
Pepperell, Cong. ch. and so.	32 11
Reading, Cong. ch. and so., 10; Mrs.	
Arch Smith, 10,	20 00
Richmond, Cong. ch. and so.	23 46
Saundersville, Cong. ch. and so.	5 00
So. Egremont, Cong. ch. and so.	6 50
So. Framingham, Grace Cong. ch.	36 89
Somerville, Prospect Hill ch.	55 90
Southampton, Cong. ch. and so.	35 84
Sutton, Cong. ch. and so.	14 94
Townsend, Cong. ch. and so.	24 76
Uxbridge, Cong. ch. and so.	26 13
Wareham, 1st Cong. ch. and so.	11 17
Webster, 1st Cong. ch. and so.	100 00
Westfield, A friend, 5; H. Holland, 4,	9 00
West Medway, 3d Cong. ch. and so.	14 50
Williamstown, 1st Cong. ch. and so.	1 30
Worcester, Piedmont ch., 35; Chas. O.	
Bachelor, 5,	40 00—1,981 20

Legacies.—Newton, Mary A. Child, by J. F. C. Hyde, Ex'r,

186 66

2,167 86

RHODE ISLAND.

Barrington, Cong. ch. and so.	82 50
Central Falls, Cong. ch. and so.	62 75
Narragansett Pier, J. C. Roomian,	1 00
Providence, Union Cong. ch. and so.	587 50—733 75

CONNECTICUT.

Barkhamsted, Cong. ch. and so.	6 75
Bloomfield, Cong. ch. and so.	11 75
Bridgeport, 2d Cong. ch. and so.	66 50
Canterbury, 1st Cong. ch. and so.	8 07
Coventry, Andrew Kingbury,	15 00
Hartford, A friend, 1,500; Mrs. Mary	
C. Bemis, 25,	1,525 00
Litchfield, Miss Anna P. Thompson,	25 00
Meriden, 1st Cong. ch. and so.	250 00
Middletown, South Cong. ch. and so.	49 10
New Haven, Taylor Cong. ch.	8 10
New London, 1st Church of Christ, to	
const. Mrs. MARY A. PURINGTON,	
H. M.	257 40
Norwich, Park Cong. ch. and so.	
4,121.84; do., Toward support of	
Rev. John H. DeForest, D.D.,	
626.82; 1st Cong. ch. and so.,	
48.65,	4,797 31
No. Stonington, Cong. ch. and so.	80 00
Plantsville, Cong. ch. and so.	10 73
Salisbury, Myron M. Blake, deceased,	
"Set aside for the Lord,"	5 65
Sherman, Cong. ch. and so.	31 00
Somers, C. B. P.	20 00
Southport, Cong. ch. and so., for Japan,	
3; support of Rev. W. P. Elwood,	
71.65,	74 65
Stafford Springs, Cong. ch. and so.	11 76
Stonington, Pawcatuck ch.	55 00
Washington, Cong. ch. and so., 59.38;	
Wm. Brownson, add'l, 1,	60 38
Waukegan, Cong. ch. and so.	14 00
Westport, Cong. ch. and so., support	
Rev. W. P. Elwood,	17 69
—, "A friend of the Board,"	1,000 00—8,400 93

NEW YORK.

Angola, A. H. Ames, for Japanese	
student,	5 00
Brooklyn, Clinton-ave. Cong. ch.	500 00
Buffalo, People's ch.	3 00
Canaan Four Corners, Cong. ch. and so.	8 00
Canandaigua, 1st Cong. ch.	50 40
Columbus, Cong. ch. and so.	14 15
Eddytown, S. T. B.	1 00
Mineville, E. L. Reid,	15 00
Newark Valley, Cong. ch.	51 31
New York, William Howe Tolman,	3 00
Norwich, Rev. Wm. H. Scudder, for	
Scudder Memorial Fund,	40 00
Orient, Cong. ch.	23 65
Paris, Cong. ch.	9 00
Rodman, Cong. ch.	22 00
Utica, Bethesda Cong. ch.	15 00—760 51

Legacies.—New York, Mrs. Harriet N. Pond, by Ernest G. Stedman, Ex'r, 5,000; less State tax,

4,750 00

5,510 51

GEORGIA.

Atlanta, Friends,	30 00
Savannah, Pilgrim Cong. ch.	1 05—31 05

TEXAS.

Sherman, Cong. ch.	5 00
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MISSOURI.

St. Joseph, 1st Cong. ch., add'l,	3 00
St. Louis, Plymouth Cong. ch.	17 00—20 00

OHIO.

Chillicothe, Plymouth Cong. ch. and Sab. sch.	2 19
Dover, Cong. ch.	26 19
Hudson, Cong. ch.	13 00
Madison, Central Cong. ch.	15 17
Oberlin, 1st Cong. ch., \$5.70; students of Oberlin College, for support of Rev. Cyrus A. Clark, 186.72, Salem, "An aged friend,"	272 42
Springfield, Elenor M. Pursell,	100 00
Wauseon, Cong. ch.	5 00
	13 25—447 22

INDIANA.

Michigan City, German Cong. ch.	5 00
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ILLINOIS.

Carpenterville, Cong. ch.	3 00
Chicago, Mrs. C. L. Hamilton,	50 00
Creston, Cong. ch.	8 45
Dallas City, Rev. and Mrs. M. H. Smith,	2 00
Metamora, Christian Union,	8 23
No. Harvey, Ross Allen Harris, for work in Turkey,	10 00
Peoria, 1st Cong. ch.	76 77
Ridgeland, Cong. ch.	35 99
Roscoe, Cong. ch.	30 25
Tolono, Mrs. L. Haskell,	10 00
—, A friend,	100 00—334 69

MICHIGAN.

Calumet, Cong. ch.	60 41
Grand Rapids, G. A. Pollard,	5 00
Imlay City, 1st Cong. ch.	7 00
Ludington, Cong. ch.	30 52
Wolverine, 1st Cong. ch.	2 75—105 68

WISCONSIN.

Appleton, Mrs. Reeder Smith, 10; "In memory of J. D. W.," 5,	15 00
Edgerton, Cong. ch.	15 60
Kenosha, 1st Cong. ch.	82 57—113 17

IOWA.

Danville, Cong. ch.	11 50
Denmark, Mrs. E. Y. Swift,	5 00
East Des Moines, Pilgrim Cong. ch.	7 87
Farmington, M. H. Cooley,	2 00
Granger, Prairie Hill Cong. ch.	2 56
Hartwick, Cong. ch.	3 50
Lincoln, Cong. ch.	2 50
Muscatine, 1st Cong. ch.	44 39—79 32

MINNESOTA.

Groveland, Cong. ch.	16 27
Northfield, Cong. ch., 126.10; Y. W. and Y. M. C. A.'s of Carleton College, toward support of Rev. Henry K. Wingate, 300,	496 10
Rochester, Cong. ch.	33 34—475 71

KANSAS.

Alton, Cong. ch.	4 00
Muscatine, Cong. ch.	19 20
Wabaunsee, Cong. ch.	6 25—29 45

NEBRASKA.

Hayes Co., 1st Cong. ch.	2 00
Lincoln, Plymouth Cong. ch.	11 65—13 65

CALIFORNIA.

Campbell, Cong. ch.	9 50
Corralitos, Class of '93, Pacific Theol. Seminary, for Chinese student at Tung-cho,	25 00
Highland, Church of Christ,	10 00
Oakland, 1st Cong. ch.	185 32—235 82

OREGON.

Hood River, Riverside Cong. ch.	2 30
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COLORADO.

Otis, Cong. ch., 6.01; "Tithe," 14,	20 01
Silverton, Cong. ch.	10 00—30 01

NORTH DAKOTA.

Dwight, Mr. and Mrs. G. S. Bascom, toward support of Mr. and Mrs. Bunker, East Central Africa,	5 00
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SOUTH DAKOTA.

Valley Springs, Cong. ch.	4 39
Yankton, 1st Cong. ch.	23 70—28 09

DOMINION OF CANADA.

Province of Ontario,	
Fordwich, Rev. S. L. Kiernan,	5 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,
Miss Ellen Carruth, Boston, *Treasurer*.

For freight, charges, and duties in Spain on outfits of missionaries,	377 23
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From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	3,600 00
For Miss Day,	75 00
	3,675 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Belfast, Y. P. S. C. E., for Africa, 5; for Japan, 5,	10 00
VERMONT. — No. Bennington, Green Box Bank Co.	24 66
MASSACHUSETTS. — Charlton, Y. P. S. C. E., 4; Easton, Y. P. S. C. E., for student, Japan, 6.25; Springfield, Y. P. S. C. E. of Park ch., 25,	35 25
RHODE ISLAND. — Barrington, Cong. Sab. sch., 23.50; Woonsocket, Two cents a week fund, Globe Y. P. S. C. E., 11.44,	40 94
CONNECTICUT. — Berlin, sd Cong. Sab. sch., 25; Northfield, Y. P. S. C. E., 6.25,	31 25
NEW YORK. — Canaan Four Corners, Burnham Industrial Farm, 2; Sherburne, 1st Cong. Sab. sch., 31.90,	33 90
NEW JERSEY. — Chatham, Cong. Sab. sch., 10; Elizabeth, Mission Band, 1st Cong. ch., 5,	15 00
PENNSYLVANIA. — E. Smithfield Y. P. S. C. E.	2 50
OHIO. — Oberlin, 1st Cong. Sab. sch.	15 00
MISSOURI. — Republic, 1st Cong. Sab. sch., 5; Springfield, Ger. Cong. Sab. sch., 3; St. Louis, Chinese class in Pilgrim Sab. sch., for South China, 20.50,	28 25
ILLINOIS. — Princeton, Y. P. S. C. E.	12 64
IOWA. — Alden, Cong. Sab. sch.	12 50
MICHIGAN. — Flint, Cong. Sab. sch.	5 89
MINNESOTA. — Rochester, Cong. Sab. sch.	6 05
KANSAS. — Alton, Cong. Sab. sch.	5 00
CALIFORNIA. — Vernondale, Cong. Sab. sch.	7 55
COLORADO. — Denver, Plymouth Cong. Sab. sch.	4 38
	290 76

FOR SUPPORT OF YOUNG MISSIONARIES.

OHIO. — Ashtabula, Y. P. S. C. E.	13 00
ILLINOIS. — Kankakee, Y. P. S. C. E.	5 00
IOWA. — Iowa City, Y. P. S. C. E., towards salary of Rev. and Mrs. G. E. White,	18 81
SO. DAKOTA. — Webster, Y. P. S. C. E., for work of Dr. E. R. Wagner,	12 15
	48 96

From THE AMERICAN MISSIONARY ASSOCIATION,
By H. W. Hubbard, New York, *Treasurer*.

Income of the "Avery Fund," for missionary work in Africa,	332 88
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ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Burlington, Cong. Sab. sch., for use of Rev. H. M. Allen,		9 50	For nurse, Kyōto,	30 00						
VERMONT.—E. Hardwick, Cong. Sab. sch., for Bible Reader in India,		30 00	For work of Miss F. A. Gardner,	15 00						
MASSACHUSETTS.—Haverhill, Crowell Y. P. S. C. E., for native pastor, Madura, 40; Holyoke, Mrs. Frank Beebe, for use of Mrs. H. C. Haskell, 25; Medway, Y. P. S. C. E. of Village ch., for India school, India, 6; Newton Centre, S. F. Wilkins, for special needs, Madura, add'l, 90; do., for amanuensis and evangelist, 25; Pepperell, Loella and Ida Shattuck, for use of Rev. E. P. Holton, 3; Quincy, Y. P. S. C. E., for use of Miss A. P. Adams, 15; Somerville, Watson Bible class, for use of Rev. E. G. Tewksbury, 10.65; Springfield, Seraph Frisell, for pupil, Yozgat, 5,		30 00	For John Huss Garden,	10 00—1,340 00						
CONNECTICUT.—Bridgeport, Emma D. Knapp, for education of "Moses," 10; Hartford, 1st Cong. ch., for salary of Rev. S. V. Karmarkar, 428.76; New Britain, South Cong. Sab. sch., for bed in High School, Yozgat, 25; New London, Grace Learned, for Okayama orphanage, 5,			FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR,							
NEW YORK.—Albany, Mrs. Anna J. Edwards, for Malatia Fund, by Miss Bush, 11; Bangor, Trueman Adams, for Bible Reader, 80; Little Valley, Cong. ch., for Rev. R. Chambers, 3.50; New York, Broome-st. Tab. Y. P. S. C. E., and friends, 20; Mr. Elwood, 17; Norwood and Norfolk, Y. P. S. C. E., for Rev. C. N. Ransom, 20; Rochester, Friends, by Miss Bush, for Malatia chapel, 20; Sherburne, Our Little Lights, for Miss Nellie S. Bartlett, 10,			Mrs. J. B. Leake, Chicago, Illinois, Treasurer.							
NEW JERSEY.—Glen Ridge, Mrs. S. F. Campbell, for native preacher,			For Beggars' school,							
ARKANSAS.—Y. P. S. C. E., for Miss Mary G. Webb,			For native preacher, Madura,							
OHIO.—Ashtabula, Y. P. S. C. E. of 1st Cong. ch., for use Rev. R. A. Hume, 5; Oberlin, Dudley Allen, M.D., for medical work in Foochow, 25; do., for work in Maroway, 25,			For orphan in school, do.							
ILLINOIS.—Oak Park, Mrs. M. E. Pellet, for famine sufferers, 5; Hermosa, Dr. Jas. Bradley, for work of Rev. J. D. Davis, 50; Wheaton, Mrs. F. H. Scott, for pupil, Yozgat, 5,			For pupils, Ahmednager,							
MICHIGAN.—Lake Linden, Y. P. S. C. E., for student in Anatolia, 30; Muskegon, 1st Cong. Sab. sch., for pupils, Yozgat, 20,		219 63	FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC,							
IOWA.—Charles City, Y. P. S. C. E., for Mr. Garabedian, Anatolia College, 25; Creston, J. R. Beard, for Mr. Karmarkar, 5,			Mrs. R. E. Cole, Oakland, California, Treasurer.							
WISCONSIN.—Milwaukee, Grand-ave. Sab. sch. and C. E. Soc., for support of Sara, 25; Racine, H. E. Niles, for use of Mrs. Thom, 4; — A Christian woman, for work of Mrs. Goodrich, 100,		468 76	For Bible-woman "Annal," in care of Dr. Pauline Root,							
KANSAS.—Manhattan, Y. P. S. C. E., 14; do., Miss Phoebe Haines, 14; do., Mrs. J. G. Foster, 14=42 for three students in Anatolia College,			FOR HUSS MEMORIAL WORK IN AUSTRIA,							
NEBRASKA.—Beatrice, Friends, for Mrs. F. W. Bates,			COLLECTED BY REV. J. S. PORTER.							
CHINA.—Tung-cho, Miss. Soc. of Y. M. C. A., for young man in Adams, South Africa,			MASSACHUSETTS.—Williamstown, Pres. Franklin Carter,							
MISSION WORK FOR WOMEN.			CONNECTICUT.—Andover, Mrs. C. D. Norton, 5; Ansonia, V. Munger, 5; do., Miss H. A. Foord, 5; do., Mrs. J. M. Emerson, 5; do., Friends, 5.89; Bolton, Cong. ch., 17.30; Columbia, Y. P. S. C. E., 5; do., Rev. F. D. Avery, 5; Gilsum, Mrs. W. T. Warner, 1; do., Friends, 1.25; Glastonbury, Y. P. S. C. E. of 1st Cong. ch., 16.31; do., J. B. Williams, 10; Hartford, Asylum Hill Cong. ch., 3; do., Miss A. M. Manning, 3; Rockville, Friends, 2.50; South Windsor, Long Hill Union Chapel, 9.30; Suffield, Y. P. S. C. E., 2; do., Friend, 2,			Pres. Franklin Carter,				
FROM WOMAN'S BOARD OF MISSIONS, Miss Ellen Carruth, Boston, Treasurer.			HILL CONG. CH., 3; DO., MISS A. M. MANNING, 3; ROCKVILLE, FRIENDS, 2.50; SOUTH WINDSOR, LONG HILL UNION CHAPEL, 9.30; SUFFIELD, Y. P. S. C. E., 2; DO., FRIEND, 2,			Andover, Mrs. C. D. Norton, 5; Ansonia, V. Munger, 5; do., Miss H. A. Foord, 5; do., Mrs. J. M. Emerson, 5; do., Friends, 5.89; Bolton, Cong. ch., 17.30; Columbia, Y. P. S. C. E., 5; do., Rev. F. D. Avery, 5; Gilsum, Mrs. W. T. Warner, 1; do., Friends, 1.25; Glastonbury, Y. P. S. C. E. of 1st Cong. ch., 16.31; do., J. B. Williams, 10; Hartford, Asylum Hill Cong. ch., 3; do., Miss A. M. Manning, 3; Rockville, Friends, 2.50; South Windsor, Long Hill Union Chapel, 9.30; Suffield, Y. P. S. C. E., 2; do., Friend, 2,			—, Friends, for Skalitz chapel,	
For Mrs. Bertha D. Stover,		12 50	ILLINOIS.—Chicago, Bethlehem Cong. ch.		3 82	—, Friends, for Skalitz chapel,				
For salary and vacation expenses of Miss Patrick,		770 00	ch.		2 50—123 87	—, Friends, for Skalitz chapel,				
For salary of Dr. Louise R. Smith, Van,		264 00	—, Friends, for Skalitz chapel,		2 50—123 87	—, Friends, for Skalitz chapel,				
For trav. expenses of Miss Helen C. Flint, in part,		100 00	Donations received in September,		22,667 81	—, Friends, for Skalitz chapel,				
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For Jaffna medical work,		26 50	—, Friends, for Skalitz chapel,			—, Friends, for Skalitz chapel,				

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CONNECTICUT.—Cromwell, E. S. Coe and R. S. Griswold, 50; Hartford, Park Cong. ch., 50; Portland, A friend, 1,		101 00
—, Friends,		97 88
Previously acknowledged in <i>Herald</i> for October, 1892,		3,402 74
Expense of collection,		3,635 95
		296 65
		3,539 30

FOR YOUNG PEOPLE.

CHRISTIANITY IN JAFFNA, CEYLON.

BY REV. RICHARD C. HASTINGS, OF OODOOPITTY, CEYLON.

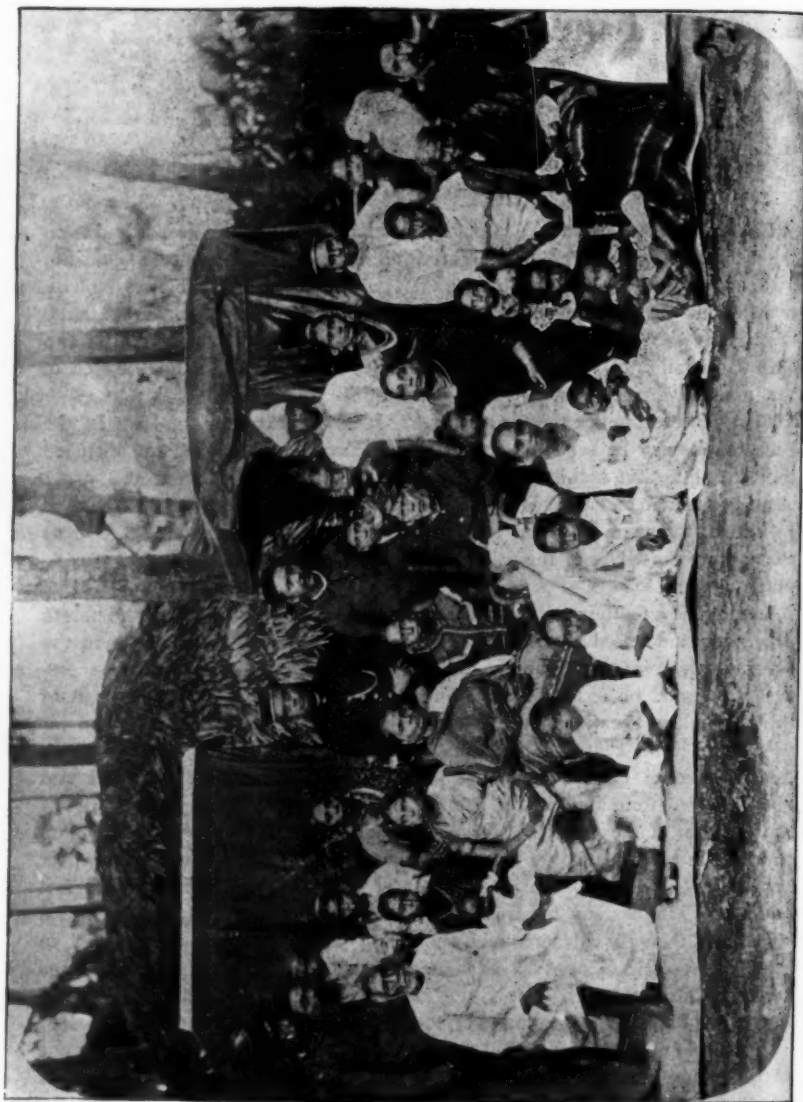
CHRISTIANITY has obtained a strong foothold in Jaffna. This is partly due to the fact that many of our Christians are from influential families in the peninsula, and partly also to the fact that they are not gathered together in houses built in or adjoining the mission compound, but live in the different villages scattered throughout the district. On the next page we have a photograph of two Christian families of Jaffna down to the fourth generation, and a brief sketch of the principal characters may not be uninteresting.

First, however, notice the surroundings. It is a scene of the tropics. In the background may be seen the trunks of the cocoanut palm, with the thatched roof of a little hut half-hidden by the trees. Directly in front of this grove stand two American carriages—one belonging to a missionary, the other owned by one of the men shown in the group. Spread upon the ground are mats woven from the leaves of the palm; on the mats several jackwood chairs made in the country.

Turning now to the group, notice that the children of the third and fourth generations are seated on the ground in the front row, two of them held in the laps of native servants. The two old men and their wives of the first generation are seated on chairs; Rev. Francis Asbury being at the extreme left of the picture, and his wife at the extreme right, and Mr. Nathan Strong and his wife seated in the centre of the group, with their granddaughter between them. The children of these two families have intermarried, and their children and grandchildren form the greater part of the group. Mr. Asbury is the oldest native pastor of the American Ceylon Mission. He is dressed in a white cloth which is fastened round his loins, and a long white jacket covering the upper part of his body and reaching halfway down to his knees. His head and feet are bare. Mrs. Asbury has a long dark cloth wound round her body several times and then passed across the shoulders. She is one of the mothers in Israel and greatly beloved by all who know her. Mr. Strong wears the large turban on his head. His wife, sitting midway between him and Mr. Asbury, is one of the oldest living graduates of the Oodooville Female Boarding School.

These two couples have served the American missions for over fifty years, one of the men as minister, the other as a layman. Both men are graduates of the old Batticotta Seminary, having studied under Dr. Poor. Both were sent to the Madura Mission soon after it was first started, where they did good service. Mr. Strong is now in charge of the printing-press at Manepy and has been in this service for many years. Mr. Asbury is pastor *emeritus* of Navaly church,

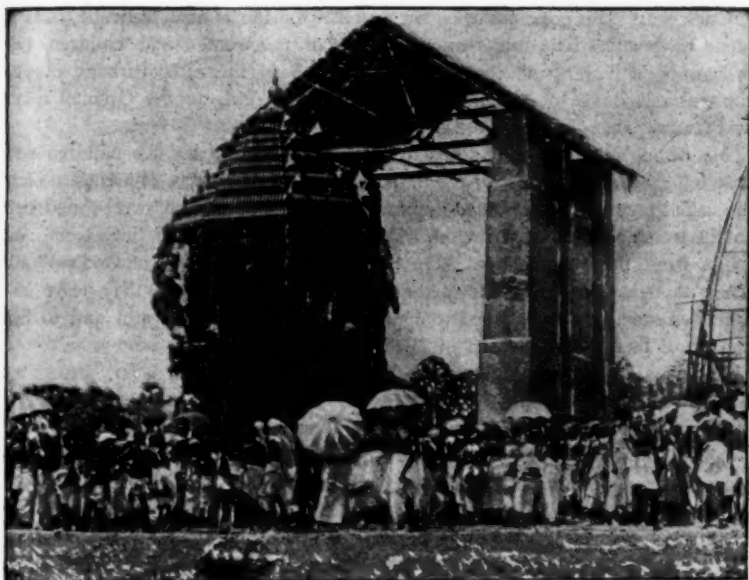
located two miles southwest of Manepy station. Mr. and Mrs. Asbury have but two children. One, Robert O. D. Asbury, standing behind his father in the



CHRISTIAN FAMILIES IN JAFFNA.

picture, is clad in a dark jacket, with an immense turban on his head. He married the second daughter of Mr. and Mrs. Strong. He received a good

English education, and is the author of several schoolbooks, maps, etc., both in the English and vernacular tongues. He was one of the first teachers in the Jaffna College, which position he left on account of failing health. He was secretary of the Jaffna Board of Education until its dissolution. For two years he was the English editor of *The Morning Star*—a newspaper published once in two weeks in both Tamil and English. In the latter years of his life he served as a teacher in the Madura High School and in the colleges of Indore and Bombay. He died December 10, 1890, leaving a wife and four children to mourn his loss. The other child of Mr. and Mrs. Asbury was Emily C. Asbury, wife of Dr. Levi S. Strong, eldest son of Nathan Strong. She stands beside her



DRAWING THE IDOL CAR AT MANEPIY.

husband; the latter being considerably taller and dressed in black, with a cap on his head. He received his medical education under Dr. Green, and has served the government in one capacity or another for several years. At present he is in charge of the Government Dispensary at Point Pedro, in the Wesleyan mission field. His wife also has some knowledge of medicine and is of great help to her husband.

Two or three other figures need a word or two of mention. Standing against one of the carriages, with a white jacket and white turban, is Mr. James P. Cooke, a graduate of the Batticotta Seminary, and now the headmaster of the Batticotta English High School, one of the principal feeders of Jaffna College. His wife, eldest daughter of Mr. and Mrs. Nathan Strong, and a graduate of the Oodooville Girls' School, sits directly in front of her husband. Their eldest son,

Mr. C. H. Cooke, dressed in a white jacket with a cap on his head, standing by the side of his mother, is a teacher in the Jaffna College.

These are but two Christian families out of several in our mission. They are the fruits of mission work carried on in a heathen land. Years of toil and thousands of dollars have been expended in that and other fields, and the results have been very gratifying.

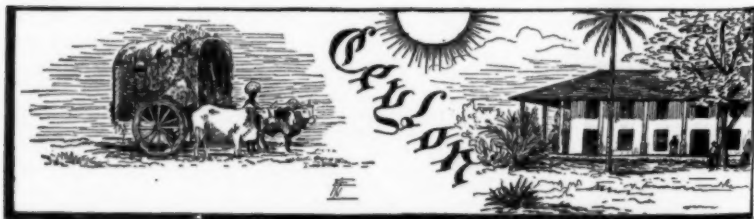
What a contrast the other picture presents! It represents a crowd of heathen busily engaged in drawing the idol car belonging to the famous temple directly opposite the church at Manepy. Messrs. Asbury and Strong, when little boys, attended many a time, we presume, just such an occasion as this shown in the picture — the drawing of a car with the idol, around the temple.

Once every year great crowds come together for the annual festival. It is a scene of gayety. The bright-colored cloths of the women and children, the brilliant-hued flowers, the cheap, tawdry decorations, the rude, barbaric music, the sensuous dance of the temple girls, are very alluring to the Oriental mind and fearfully debasing.

Mr. Strong's home is only a few rods from the temple, but his children and grandchildren are members of the Manepy and other Christian churches. They are called together every Sabbath morning and evening by the sweet-toned bell to the worship of the living God. Decently clad, with bright, intelligent, and happy faces, the congregation listen intently to the preaching of God's Word. Their thoughts are turned to higher and nobler things and they leave the Christian sanctuary better fitted to cope with the evil in the world and to live the life of their divine Master.

Light and darkness, intelligence and superstition, how marked, how strong the contrast!

This is what Christian missions are doing for the peoples who know not Christ — planting the church and the school opposite the heathen temple. Progress is slow but sure. Christianity has come to India and Ceylon to stay. All classes are being influenced by Christian truths, and the time is not far distant when we shall see a great turning from the worship of idols to the worship of the living God. Should it not stimulate us all to greater interest and activity in our beloved Master's service?



MINUTES OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Eighty-fourth Annual Meeting in Mechanics Hall, Worcester, Mass., October 10, 1893, at three o'clock in the afternoon.

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Rev. Lewis Bond, Jr., and wife, European Turkey.
 Mrs. Sarah E. Holbrook, Zulu Mission.
 Miss Laura B. Chamberlin, Western Turkey.
 I. F. Pettibone, D.D., Western Turkey.
 Rev. James L. Barton and wife, Eastern Turkey.
 Miss Mary L. Daniels, Eastern Turkey.
 Rev. George C. Reynolds, M.D., and wife, Eastern Turkey.
 Rev. Wm. O. Ballantine, M.D., and wife, Marathi Mission.
 Rev. Henry Fairbank and wife, Marathi Mission.
 Rev. Edward S. Hume, Marathi Mission.
 Rev. Robert A. Hume, Marathi Mission.
 Miss Pauline Root, M.D., Madura Mission.
 Rev. George H. Hubbard and wife, Foochow Mission.
 Miss Jane G. Evans, North China.
 Rev. Henry Kingman, North China.
 C. W. P. Merritt, M.D., and wife, North China.
 Miss Emily M. Brown, Japan.
 Rev. O. H. Gulick and wife, Japan.
 Rev. C. M. Hyde and wife, Hawaiian Islands.
 Rev. John S. Porter and wife, Austria.

President Storrs took the chair, read the Scriptures and offered prayer. The hymn "All hail the power of Jesus' name!" was sung.

Rev. D. Merriman, D.D., extended a welcome in behalf of the churches and people of Worcester, to which response was made by the President.

The Minutes of the last meeting were read.

The President appointed the following:—

Committee on Nominations.— Pres. Edward D. Eaton, Hon. J. M. W. Hall, Rev. J. G. Vose, D.D., Rev. Michael Burnham, D.D., Joseph E. Brown, Esq.

On nomination of the President the following Committees were chosen:—

Business Committee.— Hon. N. Shipman, John H. Washburn, Esq., Rev. Smith Baker, D.D., T. J. Borden, Esq., Rev. Henry Hopkins, D.D.

Committee of Arrangements. — Rev. D. Merriman, D.D., G. Henry Whitcomb, Esq., Rev. C. M. Southgate, H. B. Lincoln, Esq., Rev. George W. Phillips, D.D.

The President announced that various communications for the Board were in his hands, from the Suffolk North Association of Massachusetts, the Congregational Ministers' Union of Chicago, Ill., the Wisconsin Congregational Convention, a company of Corporate Members residing in Chicago, the Congregational Conference of Connecticut, and some Corporate Members residing in California.

On motion of Rev. A. H. Quint, D.D., the following resolution was adopted: —

Resolved, That the various memorials referred to by the President be referred to a special Committee of fifteen persons to be appointed by the President, to which Committee shall also be referred all memorials, resolutions, and propositions touching the number and work of Secretaries and the Prudential Committee, the instructions given to the Prudential Committee in any matters within their province, appointments to missionary service, and any other kindred subjects; which Committee is requested to make its reports at the earliest possible moment.

Rev. M. McG. Dana, D.D., Prof. George P. Fisher, D.D., Rev. H. Fairbanks, PH.D., Hon. Chester Holcombe, and E. A. Stevens, Esq., presented communications or resolutions, which were referred to the Committee to be appointed as above.

Mr. J. D. Cutter offered the following resolution, which went, under the rules, to the Business Committee: —

Resolved, That the Committee to nominate Corporate Members at the present meeting be and are hereby instructed to present a printed list of nominees, and to provide not less than 300 copies, one of which shall be furnished to each Corporate Member; and that action upon these nominations is hereby made a special order for the day following their presentation at three o'clock P.M.

Rev. D. N. Beach raised a question as to the seating arrangements made for the members of the Board, and the Board expressed its satisfaction with those arrangements as they are.

Secretary Alden read the Report of the Prudential Committee on the Home Department.

A hymn was sung.

Treasurer Ward presented a report of the financial affairs of the Board. The Recording Secretary read the report of the Auditors.

Secretary Clark read that part of the Annual Survey relating to the Missions in Papal Lands, European Turkey, India, and Japan.

Secretary Smith read that part of the Annual Survey relating to the Pacific Islands, China, Africa, and Asiatic Turkey.

A hymn was sung.

Adjournment was taken to 7.30 P.M.

TUESDAY.

The President took the chair at 7.30 o'clock. A hymn was sung. The Scripture was read by Rev. G. E. Hall, D.D., and prayer was offered by Rev. D. N. Beach.

A hymn was sung.

The sermon was preached by Rev. A. J. Lyman, D.D., from the text 1 Cor. 9: 19-23: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law as without law, (being not under law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

Prayer was offered by the President, and adjournment taken to nine o'clock Wednesday morning.

WEDNESDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung. Prayer was offered by Rev. Cyrus Hamlin, D.D. The Minutes of yesterday's sessions were read.

The President appointed the following Committee, which was confirmed:—

Special Committee of Fifteen.—Hon. Henry D. Hyde, Rev. Alonzo H. Quint, D.D., Rev. H. Fairbanks, PH.D., Rev. George B. Fisher, D.D., Ezra A. Stevens, Esq., Rev. C. R. Palmer, Hon. J. M. W. Hall, Rev. C. F. Thwing, D.D., Hon. C. Holcombe, Rev. S. C. Bartlett, D.D., J. H. Washburn, Esq., Rev. James Brand, D.D., A. L. Williston, Esq., Rev. S. H. Virgin, D.D., Galen C. Moses, Esq.

A motion was made and lost requiring the Committee to report in print.

Dr. Webb presented a paper from some Corporate Members in Chicago, which was referred to the Business Committee.

Dr. Quint presented in print the report of the Committee of Eleven, appointed last year, on the Relation of the Board to the Churches, and the report was laid upon the table.

Secretary Alden read a paper from the Prudential Committee upon "The Personal Factor in the Missionary Problem."

Notice was given by Hon. J. M. W. Hall of proposed amendments to By-laws 11 and 14, changing the number of the Prudential Committee and allowing the Committee to fix the number of its own quorum.

An address was made by Rev. James L. Barton, of Eastern Turkey.

Prayer was offered by Rev. G. S. F. Savage, D.D., and a hymn was sung.

A paper by Secretary Clark from the Prudential Committee, on "Two Unsolved Missionary Problems," was read by Rev. C. H. Daniels, D.D.

An address was made by Rev. Robert A. Hume, of India.

The report of the Committee on the Treasurer's Report was presented by E. H. Baker, Esq., the chairman, and was accepted.

The Business Committee made report, through Judge Shipman, the chairman, offering the following resolution in the place of the recommendation referred to them, which was adopted:—

Resolved, That the Committee to Nominate Members to be elected at the present meeting be and is hereby instructed to present a printed list of their nominees, and to provide not less than 500 copies, one or more of which shall be furnished to each Corporate Member in attendance, as nearly as this is practicable, at the opening of the session on Thursday morning.

Also, That suitable steps be taken to make this a permanent rule of procedure.

The Committee also reported on a proposal made in a communication from Corporate Members in Chicago that a change in the method of the Board in doing its business in public session be made so that the business at this meeting may be done in executive session, that in the judgment of the Committee the change is not to be recommended for the present meeting. The report was accepted.

Secretary Smith read a paper from the Prudential Committee on "The Work of the American Board in Africa."

Remarks were made by Rev. Josiah Tyler, presenting the report of the Committee on Africa, and the report was accepted.

Prayer was offered by Secretary Woodbury, of the American Missionary Association.

The report of the Nominating Committee was presented by the chairman, Pres. J. D. Eaton, and adopted as follows:—

Committee on Treasurer's Report, to report next year.—R. H. Stearns, Esq., C. H. Case, Esq., E. D. Smith, Esq., Hon. Thos. Weston, Esq., G. H. Eaton, Esq., J. E. Brown, Esq., Hon. R. C. Taft.

Committee on Home Department.—Rev. A. McKenzie, D.D., Rev. Smith Baker,

D.D., Rev. R. R. Meredith, D.D., Samuel Holmes, Esq., E. H. Pitkin, Esq., Rev. J. W. Strong, D.D., Lewis A. Hyde, Esq.

Committee on Place and Preacher. — Rev. E. P. Goodwin, D.D., Rev. M. McG. Dana, D.D., Rev. S. E. Herrick, D.D., Rev. Elijah Horr, D.D., Rev. T. E. Clapp, D.D., W. F. Day, Esq., A. W. Benedict, Esq.

Committee to Nominate Officers. — Rev. Arthur Little, D.D., Rev. George L. Walker, D.D., Rev. W. H. Davis, D.D., Elijah Swift, Esq., Pres. M. H. Buckham, E. H. Baker, Esq., Rev. J. E. Tattle, D.D.

Committee on Missions in Papal Lands. — Rev. S. J. Humphrey, D.D., Rev. T. H. Hawkes, D.D., Rev. G. H. DeBevoise, J. P. Wallace, Esq., H. W. Wilkinson, Esq., Rev. J. S. Porter, Rev. P. W. Lyman.

Committee on Missions in China. — Rev. George A. Gordon, D.D., Rev. Harlan P. Beach, Rev. J. L. Jenkins, D.D., Rev. A. W. Hazen, D.D., Rev. W. W. Jordan, Rev. G. H. Hubbard, Hon. J. W. Noyes.

Committee on Missions in India and Ceylon. — Rev. E. A. Lawrence, D.D., Rev. H. M. Ladd, D.D., Rev. O. H. Gulick, Rev. J. W. Harding, Thos. J. Borden, Esq., L. P. Buell, Esq., Rev. R. A. Hume.

Committee on Pacific Islands. — Rev. W. E. Barton, Rev. S. H. Howe, D.D., Rev. Thos. Laurie, D.D., Rev. J. S. Williamson, C. W. Osgood, Esq., Rev. G. R. Leavitt, D.D., Rev. C. M. Hyde, D.D.

Committee on Missions in Japan. — Rev. A. J. F. Behrends, D.D., Rev. J. G. Johnson, D.D., Rev. Henry Hopkins, D.D., Miss Emily Brown, Rev. S. G. Barnes, Rev. F. L. Goodspeed, E. P. Wilson, Esq.

Committee on Missions in Turkey. — Rev. Daniel March, D.D., Rev. Cyrus Hamlin, D.D., Rev. G. F. Magoun, D.D., Rev. J. L. Fowle, Rev. I. F. Pettibone, D.D., E. B. Munroe, Esq., Rev. C. M. Hyde, D.D.

Committee on Missions in Africa. — Rev. Josiah Tyler, Rev. N. Boynton, Rev. G. W. Phillips, D.D., Mrs. C. W. Holbrook, Rev. J. R. Thurston, Rev. Geo. E. Hall, D.D., W. R. Burnham, Esq.

Adjournment was taken to 2.30 P.M.

WEDNESDAY AFTERNOON.

The President took the chair at half-past two o'clock. A hymn was sung and prayer was offered by Rev. Geo. L. Walker, D.D.

Mr. C. F. Thompson, of Vermont, presented a memorial from certain gentlemen, which was read and referred to the Committee of Fifteen.

Rev. G. F. Magoun, D.D., moved that all the memorials in the hands of the Committee of Fifteen be reported back and read to the house, and the motion was carried.

Hon. H. C. Robinson presented a communication from the State Conference of Connecticut, which communication is already in the hands of the Committee of Fifteen.

Field Secretary Creegan made an address.

Rev. A. J. F. Behrends, D.D., reported for the Committee on Japan, and the report was accepted.

Addresses were made by Rev. Henry Kingman, of China, Rev. L. Bond, Jr., of European Turkey, and Rev. C. M. Hyde, D.D., of Honolulu.

Rev. S. J. Humphrey, D.D., presented the report of the Committee on Papal Lands, which was accepted.

Addresses were made by Rev. E. S. Hume, of Bombay, Vice-President Blatchford, and Rev. H. P. Beach, formerly of the North China Mission.

After the singing of a hymn, adjournment was taken to 7.30 P.M.

WEDNESDAY EVENING.

Vice-President Blatchford took the chair at 7.30 o'clock; a hymn was sung, and prayer was offered by Rev. E. H. Byington, D.D.

Addresses were made by Prof. Wm. B. Oleson, of Honolulu, Rev. F. S. Fitch, D.D., of Buffalo, and Rev. John S. Porter, of the Mission to Austria.

Prayer was offered by Prof. E. Y. Hincks, D.D.

Rev. Cyrus Hamlin, D.D., presented the report of the Turkish Missions. After remarks by Rev. A. H. Bradford, D.D., and Secretary Smith, the report was accepted.

A Committee, consisting of Dr. Hamlin and Secretary Smith, was instructed to prepare suitable resolutions addressed to the government of the United States with reference to the situation of our missionaries and missions in Turkey.

Addresses were made by Rev. Geo. C. Reynolds, M.D., of Eastern Turkey, Rev. G. H. Hubbard, of Foochow, Rev. O. H. Gulick, of Japan, and Rev. J. L. Barton, of Eastern Turkey.

Prayer was offered by President Barbour, of Montreal, and adjournment taken to nine o'clock Thursday.

THURSDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung. Prayer was offered by Rev. C. H. Daniels, D.D.

The Minutes of yesterday were read and approved.

A communication was received from the Woman's Board of Missions and the Woman's Board of Missions of the Interior, and was referred to the Business Committee.

The Committee of Fifteen reported through Hon. H. D. Hyde, the chairman, offering the following resolutions:—

Whereas, A letter has been received from Secretary Clark requesting the appointment of an Assistant Secretary to work with him and to take his place at the end of the coming year, or sooner, if his health should require his earlier retirement, and announcing his intention of then withdrawing from active service, in accordance with the usage of the Board that seventy years should be the limit of such service, it therefore seems desirable that an Assistant Secretary should be appointed, who shall be prepared to take the place thus vacated at the Annual Meeting of 1894. It is, therefore,

Resolved, (1) That the Committee on Nomination of Officers be requested to nominate a Committee of five, who with the President shall be empowered to appoint an Assistant Secretary, in accordance with the above preamble.

(2) (a) That the Prudential Committee be increased at once to fifteen members, including the President and Vice-President.

(b) That, beginning at the Annual Meeting of 1894, the members of the Prudential Committee shall be elected in three classes; one class to serve three years, one class two years, one class one year; that at the expiration of these terms members shall be chosen in classes for terms of three years each. It is further recommended that no member who has served three full successive terms shall be eligible for reelection till after a year has passed.

(c) That the Prudential Committee be requested to secure the necessary legal authority, through a change in the charter, to carry the above vote into effect.

(3) That this Board, in response to the expressed wish of its missionaries in Japan, and in recognition of the successful labors of the Rev. William H. Noyes in that empire, requests the Prudential Committee to offer to him an appointment as a missionary of the Board. The Board declares that this action is not to be understood as in any way modifying its former utterances on the subject of future probation.

Remarks were made by Prof. Geo. P. Fisher, D.D., Rev. S. C. Bartlett, D.D., Rev. W. E. Park, D.D., who presented a communication from some other gentlemen; Rev. R. R. Meredith, D.D., who presented an amendment to the third resolution, which he subsequently withdrew; Hon. H. D. Hyde; Rev. Henry T. Cheever, who offered

an amendment, which was ruled out of order; Rev. A. J. F. Behrends, D.D., Rev. Joseph Cook, and Rev. E. B. Webb, D.D.

On motion of Judge Shipman, the hour of 12.40 P.M. was fixed as the time for the vote on the resolutions; and on his motion the time of speakers was limited to five minutes each.

Remarks were made by Rev. Henry Fairbanks, PH.D., Hon. C. Holcombe, Z. Stiles Ely, Esq., Rev. J. R. Thurston, D.D., Pres. C. M. Hyde, D.D., Rev. G. F. Magoun, D.D., Rev. E. A. Lawrence, Prof. C. M. Mead, D.D., Secretary N. G. Clark, Rev. W. E. Barton, and the chairman of the Committee, H. D. Hyde, Esq.

The first two resolutions were adopted *viva voce*. The third resolution was adopted by a vote of 106 to 24, and the entire series of resolutions was adopted *viva voce*.

Adjournment was taken to four o'clock P.M.

THURSDAY AFTERNOON.

The Board united with the churches of the city in the celebration of the Lord's Supper, simultaneous services being held in the Plymouth and Union churches.

The President took the chair at four o'clock. Rev. A. H. Quint, D.D., called up the proposed amendment to section eleven of the By-laws, making the Prudential Committee to consist of thirteen members, with the President and Vice-President, instead of ten as heretofore, and the proposed amendment to section fourteen of the By-laws, making it read "the Prudential Committee may fix the number of its own quorum," and on his motion they were both adopted.

The Committee to nominate Corporate Members reported through Hon. Franklin Fairbanks, stating that resignations have been received from Prof. E. C. Bissell, of Chicago, and W. J. Breed, of Cincinnati, and these resignations were accepted. The Committee nominated the following as Corporate Members and they were elected: Rev. Elijah Horr, D.D., Worcester, Mass., John H. Perry, Southport, Conn., Rev. W. J. Tucker, D.D., Hanover, N. H., Rev. Frederick S. Hayden, Jacksonville, Ill., Frank D. Taylor, Detroit, Mich., Charles J. Hulburt, Chicago, Ill. A communication was received and read from Rev. A. C. Thompson, D.D., withdrawing his name from candidacy for a place on the Prudential Committee.

Rev. A. H. Quint, D.D., called from the table the report made by the Committee of Eleven, and on his motion it was accepted and the resolutions adopted as follows:—

Resolved, (1) That the plan for asking for nominations to be made by State or other Congregational bodies of the churches for filling vacancies in the corporate membership of the Board which was temporarily adopted at the last Annual Meeting—and which reads as follows: "That the Committee for the nomination of new members, appointed at this meeting, be directed to receive from the State, Territorial, or independent organizations of Congregational churches, during the coming year, nominations of persons to fill vacancies which may occur in the Board, somewhat more in number being desirable than the average usually assigned to any State or Territory; and from such names, if furnished, to select and report at the next Annual Meeting enough to fill three fourths of the vacancies which may then exist, regard being had to a division between ministers and laymen and the apportionment of members according to the By-laws"—be continued for the next two ensuing years.

(2) That the limit of corporate membership be fixed at the number of three hundred and fifty (350), and that in addition to the vacancies regularly occurring, twenty-five (25) persons be nominated and chosen at each Annual Meeting for the next four (4) years, commencing with 1894.

(3) That the By-laws Three (3) and Five (5) be amended to correspond with the second recommendation.

(4) That seasonable notice be annually sent by the proper officials of the Board to the several bodies of churches to enable them to make the suggested nominations.

Judge Shipman reported back from the Business Committee a communication from the Woman's Board of Missions, and the Woman's Board of Missions of the Interior, with the following recommendation:—

Resolved, That the Prudential Committee is hereby requested to consider the expediency of such a charge in Rule 5 of the Missionary Manual as shall empower unmarried women of a mission and a station, in the consideration of questions touching their own work, to have an equal vote with the men; and if such an amendment is deemed expedient by said Committee, it is hereby authorized and empowered to make such amendment and addition without further action or ratification by the Board.

Rev. Cyrus Hamlin, D.D., of the Committee appointed for the purpose, reported the following resolutions, which were adopted:—

Whereas, the Missionaries of the Board at Marsovan have been accused of being connected with political plots against the Turkish government, and whereas our Protestant Armenian brethren have been in like manner falsely accused, therefore,

Resolved, That this Board has the greatest confidence in the noble Christian integrity of its missionaries thus accused. It has never had any political agents in Turkey or elsewhere. It looks with severest disapprobation upon all political plotters. Its churches, schools, and colleges are not guilty of any evil designs toward the Ottoman government, and they look with abhorrence upon those deluded revolutionists who from foreign lands and under foreign influences are promoting schemes which are attributed to the Protestant Armenians. The American Board asks our government to defend the rights of the accused missionaries, to assure the Ottoman government of the absolute innocence of the whole Protestant community in Turkey of political designs, and that it will not consent that any of its missionaries shall be excluded from their work while strictly observing our regulations and while all Papal missions and other schools and teachers are undisturbed.

It was also ordered that a copy of the above resolutions be sent to the Secretary of State at Washington.

The Committee on the Nomination of Officers reported through Rev. Arthur Little, D.D., presenting letters from Secretary Alden and Elbridge Torrey, Esq., withdrawing their names from candidacy for reelection. The Committee nominated the following officers, who were elected:—

President.

R. S. STORRS, D.D.

Vice-President.

E. W. BLATCHFORD, Esq.

Prudential Committee.

Hon. JOSEPH S. ROPES.
EDWIN B. WEBB, D.D.
CHARLES C. BURR, Esq.
ALBERT H. PLUMB, D.D.
Hon. WILLIAM P. ELLISON.
G. HENRY WHITCOMB, Esq.
A. LYMAN WILLISTON, Esq.
JAMES W. COOPER, D.D.
JAMES G. VOSE, D.D.
Hon. J. M. W. HALL.
Hon. HENRY D. HYDE.
JOHN E. TUTTLE, D.D.
Rev. WM. W. JORDAN.

Corresponding Secretaries.

NATHANIEL G. CLARK, D.D.
CHARLES H. DANIELS, D.D.
JUDSON SMITH, D.D.

Recording Secretary.

HENRY A. STIMSON, D.D.

Assistant Recording Secretary.

EDWARD N. PACKARD, D.D.

Treasurer.

LANGDON S. WARD, Esq.

Auditors.

SAMUEL JOHNSON, Esq.
RICHARD H. STEARNS, Esq.
EDWIN H. BAKER, Esq.

The Committee also nominated the following gentlemen to serve, with the President, as a Committee to appoint an Assistant Foreign Secretary: Rev. M. Burnham, D.D., Geo. L. Walker, D.D., Hon. Samuel B. Capen, W. E. Hale, Esq., M. H. Buckham, D.D.; and they were appointed.

The President nominated a Committee of three, consisting of Rev. S. C. Bartlett, D.D., E. W. Blatchford, Esq., Rev. H. Fairbanks, to prepare a suitable reply to the communications received from Rev. Dr. A. C. Thompson, Secretary E. K. Alden, and Mr. Elbridge Torrey.

The Committee on Missions in China reported through Rev. H. P. Beach, and the report was accepted.

The Committee on the Home Department reported through Rev. Smith Baker, D.D., and the report was accepted.

The Committee on Place and Preacher reported through Rev. E. P. Goodwin, D.D., recommending Madison, Wisconsin, as the place for the next meeting, and Rev. T. E. Clapp, D.D., of Portland, Oregon, as preacher, with Rev. George A. Gordon, D.D., of Boston, as alternate; and the report was accepted and the recommendations adopted.

The Committee on Missions in India and Ceylon reported through Rev. E. A. Lawrence, D.D., and the report was accepted.

The Committee on Place and Preacher reported the following Committee of Arrangements for the next meeting and they were appointed:—

Prof. E. A. Birge, F. J. Lamb, Edwin Sumner, Robert Woolton, M. R. Doyon, Fred Brown, Dr. C. S. Sheldon, W. A. Tracey, Rev. E. Y. Updike, Geo. B. Merrick.

Adjournment was taken to 7.30 P M.

THURSDAY EVENING.

The Board met at 7.30 o'clock, Vice-President Blatchford in the chair. A hymn was sung. The Scripture was read and a prayer offered by Rev. C. M. Lamson, D.D. A telegram from the St. Louis Association of Congregational Churches was received and read.

An address was made by Rev. Alexander McKenzie, D.D. President Storrs made an address. Prayer was offered by Rev. J. G. Vose, D.D., and adjournment taken to 9 o'clock, Friday morning.

FRIDAY MORNING.

The President took the chair at nine o'clock. A hymn was sung. Prayer was offered by Rev. Smith Baker, D.D. The Minutes of the sessions of yesterday were read and approved.

A communication was received from Rev. J. W. Cooper, D.D., declining, on account of imperative engagements, to accept his election to the Prudential Committee, and it was referred to the Committee on the Nomination of Officers.

Rev. S. C. Bartlett, D.D., of the Committee to whom was given the duty of preparing a suitable Minute in reference to the communication from Secretary Alden, Rev. A. C. Thompson, D.D., and Elbridge Torrey, Esq., offered the following resolution, which was adopted unanimously and by rising:—

Resolved, That in view of the communications received from E. K. Alden, D.D., declining a reelection as a Secretary of this Board, and from A. C. Thompson, D.D., and Elbridge Torrey, Esq., declining a reelection upon its Prudential Committee, the Board desires, with thankfulness to God, and gratitude to them, to place on record its affectionate recognition of the high Christian character, the conscientious fidelity, the unwavering zeal, and the unflinching labors of these our brethren, and the great indebtedness of the Board and of all the missions under its care, and of all the churches in our communion, for their long and faithful services. It thoroughly appreciates the earnestness with which, for forty-four years, or half the lifetime of the Board, Dr. Thompson has given mind and heart, expensive and unpaid journeys and toils, to this work for the Master, his ample knowledge of missionary history and experience, his unsurpassed acquaintance with the missions of the Board, and the ripe wisdom thereby accruing to his advice and influence in their management.

The Board fully recognizes the diligent and zealous labors of Dr. Alden in his seven years of service on the Prudential Committee, and his seventeen more arduous years as Home Secretary, his thoroughgoing and conscientious devotion to the duties of his office as Secretary, his cheerful

endurance of its heavy burdens, his eloquent presentations of the cause he loves, and his rare executive ability which will make his place in this respect so difficult to fill.

The Board is equally sensible of its great obligations to Mr. Torrey, who for seventeen years has so unswervingly surrendered the time and attention taken from an active business life, bringing to the service the whole influence of an honored Christian layman, clearness of discernment, sagacity of counsel, and great practical knowledge and financial wisdom, offering it all as "a loving service."

In losing the special labors of these beloved brethren the Board rejoices in that "blessed fellowship," to which they testify, with each other, their associates, and the members of this Board, in the great work of the Lord; it rests assured of their unabated interest in the common cause, and assures them of its unabated Christian interest in them; and in parting from them it invokes upon them the divine blessing, and would say to each of them, in the Master's own words reverently used, "Well done, good and faithful servant!"

Remarks were made by Rev. E. B. Webb, D.D., Secretary Smith, Secretary Clark, and the President.

The resolutions were ordered to be engrossed, and a copy sent to each of the gentlemen named.

Remarks were made by Rev. Henry T. Cheever, D.D., making a pledge of \$1,000 as a gift to the Board for the debt.

The Committee on Nominations proposed the name of Rev. Elijah Horr, D.D., as a member of the Prudential Committee in the place made vacant by the declination of Dr. Cooper, and he was elected.

The Committee on the Pacific Islands reported through Rev. Geo. R. Leavitt, D.D. The report was accepted, and the following resolution was adopted after remarks by Rev. O. P. Emerson and Rev. E. P. Baker:—

Resolved, That, without the aim in any sense of political interference, we recommend that the Prudential Committee consider the wisdom of a representation to the Government at Washington setting forth the great work accomplished by the Board at such cost in the Hawaiian Islands, and in part represented by the large American Colony, and the claim which these results make for some immediate and vigorous action of the government which shall tend, in the interests of Christian civilization, to secure these results from injury or destruction by any intestine confusion in the government of that land.

On motion of Rev. Moses Smith, D.D., the following resolution was adopted:—

Resolved, That the Prudential Committee be requested to report at the next Annual Meeting what changes, if any, would be necessary in the Charter and By-laws of the Board if at any time it were desired that women be placed upon the Prudential Committee.

The Committee on Home Department, through Rev. Smith Baker, D.D., offered the following resolutions, which were laid upon the table:—

Resolved, That the Publishing Department be requested to prepare special literature each month specially adapted to the Christian Endeavor Societies and Sunday-schools.

Resolved, That we recommend the setting apart of a memorial hour at each Annual Meeting for the commemoration of deceased missionaries and members of the Board.

Resolved, That the reports of the Secretaries be presented and sent to the Corporate Members at least two weeks before the meeting of the Board and referred to a committee previously appointed to report upon them, in order that more time may be given for missionary addresses.

Resolved, That we recommend the preparation and circulation by the officers of the Board of a plan of systematic benevolence which shall be sent to the churches for their consideration.

Remarks were made by Treasurer L. S. Ward, Rev. E. B. Webb, D.D., Rev. C. R. Palmer, D.D., Secretary Clark, and Rev. D. Merriman, D.D., the latter offering the following resolution, which was adopted:—

Resolved, That we pledge ourselves to combine in the most strenuous efforts to liquidate the debt of the Board, and to provide the largest possible means for enabling the administration to sustain the missions without retrenchment; and we pledge ourselves to do this in a spirit of the most hearty cooperation.

Hon. C. Holcombe moved that a special committee of five be requested to make a full statement of the financial situation and appeal to the churches for immediate relief, and that the Board recommend that the churches make a special offering for foreign missions as nearly as possible on the twelfth of November. After remarks by Rev. J. R. Thurston, D.D., the President, Rev. E. E. Strong, D.D., Rev. J. L. Jenkins, D.D., and Rev. W. E. Park, D.D., the motion was carried.

The Chair named Rev. C. R. Palmer, D.D., Hon. C. Holcombe, Rev. J. R. Thurston, D.D., Hon. N. Shipman, and Rev. James Brand, D.D., as the committee and they were appointed.

The Business Committee, through Rev. Smith Baker, D.D., offered the following resolutions, which were adopted:—

Resolved, That the thanks of the Board are hereby presented to Rev. A. J. Lyman, D.D., for his able and inspiring sermon, and that a copy be requested for publication.

Resolved, That the thanks of the Board are due and presented to Rev. D. Merriman, D.D., and his associates of the Committee of Arrangements, for the complete and thorough discharge of their manifold duties. We also thank the various railroad companies for their coöperation in the reduction of fares, and the gentlemen of the press for their valuable services.

Resolved, That our thanks are due and given to the churches and Christian people of Worcester for their characteristic, large-hearted, open-handed, thoughtful, and generous hospitality.

Rev. Henry Kingman offered the following resolution, which was adopted:—

Resolved, That the Board address the honorable Senate and House of Representatives of the United States of America as follows: The American Board of Commissioners for Foreign Missions in convention assembled, at Worcester, Mass., do respectfully and urgently petition that the so-called Geary Law, passed May 6, 1892, be so amended that its objectionable features imperiling the interests of all American subjects in China be eliminated.

Response to the resolutions of thanks was made by Rev. A. McCulloch, D.D., in behalf of the churches and citizens of Worcester, to which a reply was made by President Storrs.

Letters of excuse for absence were accepted from the following Corporate Members: Messrs. F. D. Ayer, H. Q. Butterfield, James W. Bradbury, Samuel B. Capen, Louis Chapin, George R. Chapman, F. E. Clark, Richard Cordley, H. S. DeForest, Nathan P. Dodge, S. W. Eaton, William P. Ellison, J. G. Foote, Burdett Hart, H. C. Haydn, Albert H. Heath, Jesse W. Hough, Henry S. Hubbell, N. A. Hyde, W. A. Mahoney, Daniel March, T. B. McLeod, George Mooar, Frederick A. Noble, Lewellyn Pratt, Edwards A. Park, William H. Rice, A. B. Robbins, William A. Robinson, Thomas D. Robinson, Joseph S. Ropes, Charles T. Russell, George H. Rust, George D. Safford, Henry E. Sawyer, James W. Scoville, Julius H. Seelye, N. D. Sperry, M. E. Strieby, Thatcher Thayer, William M. Taylor, William H. Warren, W. A. Waterman, George H. White, and M. K. Whittlesey.

The minutes were read and approved.

Remarks were made by President Kozaki, of the Doshisha, Japan.

Prayer was offered by Rev. E. P. Goodwin, D.D.

The benediction was pronounced by the President, and the Board was declared adjourned to meet in Madison, Wisconsin, the second Wednesday in October, 1894.

HENRY A. STIMSON, *Recording Secretary.*

REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

FROM the reports of the Committees appointed at the Annual Meeting to consider the several sections of the Annual Report. Two or three of these Committees presented no written report.

The Committee on the Treasurer's Report, Edwin H. Baker, Esq., Chairman:—

Your Committee, appointed at the last Annual Meeting, and charged with the duty of passing upon the Treasurer's report for the year ending August 31, 1893, would respectfully submit their conclusions:—

With the cheerful consent and coöperation of the Treasurer, we reviewed carefully, before the work of the year was closed, the methods employed in receiving, caring for, and disbursing the funds of the Board. We found the department of bookkeeping to include in order as follows: cashbook and treasurer's proof-book; donation book; ledger and trial balances; record of drafts upon bankers; accounts current, including payments to the several missions; record of legacies; accounts of permanent and general funds, and record of investments and proceeds from same. The system was found to include a practice of submitting to the Prudential committee regularly estimates for monthly remittances to each mission, carefully itemized, and it appeared that payments are made only when duly authorized by vote, and when by a sub-committee a written approval has been given. In all these matters the spirit not less than the letter of the By-laws appears to have been complied with.

Since the close of the year the Treasurer's report and the Auditors' papers have been carefully reviewed, and by a personal interview with the expert examiner we have obtained particular information respecting the investigations made by him, all of which has served only to confirm your Committee in the opinion that ample evidence appears to indicate beyond a doubt that the duties pertaining to the Treasurer's department have been performed during the year with intelligence and fidelity. The fact that the Board has been able to avail itself of the gratuitous services for counsel in financial matters for many years of men possessed of ability of the highest order, who have given of their time and thought most liberally, is cause for profound gratitude. With transactions covering nearly three quarters of a million dollars annually, in accounts extending to the remote parts of the world, conducted with absolute thoroughness of method, and every safeguard against losses, the percentage of cost for administration is far below the point which any banking or other commercial enterprise could hope to attain.

The cost of conducting the affairs of the Board for the past year was \$58,822, being 8.6 per cent. of the income, divided as follows:—

For agencies,	3.0 per cent.
„ publications,	1.5 per cent.
„ administration,	4.1 per cent.

The average for the past ten years has been 6.5 per cent. and for twenty years about 6.1 per cent. No one fact can be more perfectly demonstrated than that ninety cents and more of every dollar coming to the Board reaches the work and the workers of the foreign field; and it appears further that about two thirds of the remaining ten cents, or less, is expended in returning to the givers vastly more than ten cents' worth of missionary literature and pulpit service in telling the story of work done, and of the opportunities for further usefulness in the ever-widening field. The accounts show a balance of \$38,318.73 deficiency at the close of the year, and it may be stated that, taking into account \$59,842 of special collections made last year, the actual falling off in regular donations appears to be \$2,067.71, as compared with the previous year. The donations for the year have been larger than in any year of the Board's history, previous to last year, and 16 per cent. above the average for the ten years from September, 1883, to September, 1892, inclusive. Including legacies and all, however, the total receipts for the year are less than last year by nearly \$165,000.

The members of your Committee, with all other members and friends of the Board, deplore those conditions of business depression and other causes which have conspired in the year just closed to keep the income of the Board below the limit of actual disbursements, instead of the large increase which was needed and so earnestly hoped for. An income of a million dollars a year seems needful to the proper care and development of all the work now committed to this Board. Surely the present condition of the treasury, and the prospective needs of money for the great work in hand must, when thoughtfully considered, appeal most earnestly to all who stand pledged in any manner to the mission of this time-honored American Board. United action, in a spirit of harmony, is the need of the hour. The credit of the Board stands very high, not only at home, but has long maintained a most excellent rating in other countries. It may well be noted in this connection that the basis for this credit is not

in actual capital, such as commercial concerns generally must have in order to maintain such credit, but rather in a well-established confidence in the purpose of a devoted constituency faithfully to maintain its sacred trust by systematic giving of funds into the treasury—a bond of Christian honor.

Your Committee unite in appealing to all churches and individuals to continue increasing support for our faithful missionaries we have sent to the work at the front. We urge that every pastor will preach special sermons in behalf of this foreign work; that new interest may be aroused in every Sabbath-school and Christian Endeavor Society by some definite purpose of sharing in the cause; and particularly that the monthly Missionary Concert may be maintained in all the churches, for the spreading of missionary intelligence, as a most valuable means for gaining renewed and extended interest in the cause, and financial support.

The Committee on the Home Department, Rev. Smith Baker, D.D., Chairman:—

While the annual reports of this department have the same general outline and subdivisions as the trees each spring have, the same general form and variety of branches, so also the reports, like the trees, are each year clothed with new facts and are decorated with new buds of hope.

Mention is always made at the outset of those whom God has called into the rewards of the unseen. It seems to your Committee that when such noble men, after many years of faithful service, as were John H. Stickney, Dr. A. Hastings Ross, and Judge John J. Bell, and worthy missionaries are taken from us, at least an hour should be given to an appropriate memorial service.

It is a pleasure to learn that the reinforcements sent into the field have been an increase over the last year; that thirty-six of our brightest and best young men and young women have said to the Lord and to the churches, "Here am I, send me." Let pastors watch for those whose natural gifts and sanctified characters render hopeful candidates for this highest of all work. Blessed is that church which is frequently sending sons and daughters of its own into the foreign fields! Such a church prays more, gives more, loves more, and receives more than the church which is childless of foreign missionaries. More than the usual number of our missionaries have visited their native land, welcomed by our churches and quickening the hearts of the people by their words of experience, faith, hope, and joy. The people like to greet and hear a live missionary who talks of what he has seen and felt in the work of saving souls, and no servants of Christ are more honored by our churches.

The Board is also to be congratulated upon its Field and District Secretaries as men who are alive in their methods, and who have lifted a missionary campaign above a dry narrative of facts into an instructive and impassioned presentation of the world's needs.

The Board is also more and more under obligation to recognize the growth of woman's work, her contributions and consecration for those in spiritual darkness. As in the local work of our churches she is foremost in deeds of love and the inspirations of social life, thus in the foreign field by the magnificently increasing amount of her contributions, by her conventions for the presentation of facts and the discussion of methods, and by the increasing number of cultured young women who are consecrating themselves to the missionary life, she is claiming a recognition which in time will properly admit her to membership in the corporation and participation in the councils of the Prudential Committee.

We recommend that in county and State conventions there be less distinction between women's meetings and men's meetings, and that not only women attend where men are the speakers but men attend where women are speakers, or rather that in the discussion of missionary questions they meet together, that each may gain the benefit of the other's thinking and experience. Why at the Annual Meeting of the Board should all the speakers be men, or why when a woman wishes to tell of woman's work and joy in working for souls should she retire with her sisters to some basement or hall? Do not the men need the inspiration of woman's more tender sympathies and quicker perceptions in mission work?

We also note with peculiar gratification the new source of help from the Christian Endeavor Societies and we recommend that there be special monthly literature prepared which shall be adapted to the use of those societies, as well as our Sunday-schools, and that systematic measures be taken for its circulation to the best advantage.

We also suggest, not the revival of the old missionary concert, precious as it was to many of our fathers, but the maintaining of a missionary concert in which old and young shall participate and which shall not consist of patches of reports but shall be missionary institutes—developing the intelligence and quickening the sympathies of the people. In this connection, and as one of the most effectual promoters of missionary intelligence and zeal, we suggest, where churches have not a son or daughter of their own in the mission field, that they assume through the Board the financial support of some missionary or teacher or native helper whom they shall look upon in a special sense as their missionary. This practice gives each church and Young People's Society of Christian Endeavor a definite

missionary work, and turns foreign missions from a beautiful sentiment into a tangible responsibility. So will the day be hastened when each church, even the weakest, shall have not only its own pastor, but its own missionary, and the young people shall feel that they are not simply casting their mites into a general fund but have a native helper of their own, for whose support they are pledged. Such a relation toward an individual would not only deepen their interest in the general work but awaken a keener sense of personal responsibility for missions.

We are also convinced that each pastor should feel that, by virtue of his office, he is an agent for the Board, and that no pastor, of however small a church, should allow a year to pass without the presentation by himself to his people of the needs of the mission field, and that every church, however weak, should have an opportunity each year to give something for this cause. A church which makes no contribution for foreign missions is principally a revelation of the neglect of its pastor.

When every church and every member of every church shall have an opportunity to systematically give, the question of means will more and more take care of itself. Pastors are mainly responsible for the foreign missionary interest and contributions of their people, and to leave their education and development in this matter to the occasional visits of special agents is a most superficial and uncongregational course. Let every pastor remember that the more his people do for the world the more they will do for him, and the more they give to save a lost world the more they will work to save their own community.

The Committee thinks that it would be an advantage if the reports of the Secretaries were printed and sent to the Corporate Members at least two weeks before the meeting of the Board, and a committee should be previously appointed to report upon them. In this way the reports of the Secretaries will receive more adequate treatment, and time will be saved for other purposes, especially for the addresses of returned missionaries.

Your Committee cannot but feel profoundly impressed as well as greatly solicitous over the reported debt of \$88,000 and the further fact that the Otis and Swett bequests are so nearly exhausted, and that the new work introduced for several years past and paid for from those legacies must now be supported from the regular receipts of the Board.

It is an encouraging fact that the contributions from the living have so nearly kept pace with the previous year (making allowance for the special effort of \$50,000), but legacies are always an uncertain quantity, and this year they prove to be less than the average for several years past, by more than the amount of our debt. But this loss is not peculiar to the Board, and the last half of the year has been with many of our societies a time of diminished contributions, owing to the disturbed financial condition of the country. But the debt has been incurred, and under circumstances which could hardly have been anticipated, and of course *it must be paid*. The work of this Board must go on, and the missionaries and teachers whom we have sent to the field must be supported. We cannot recommend any retrenchment in view of the great and undeveloped resources of our constituency whose work it is, and upon whom must be laid the burden and privilege of rising to the opportunity and necessity laid upon them.

To the securing of this result we recommend that the most vigorous measures be taken to bring the more than forty per cent. of our non-contributing churches into the line of paying churches, and that the plan of systematic giving which is found by experience to very largely increase the collections be adopted wherever practicable; thus bringing every man, woman, and child in our constituency into direct and living sympathy with the great work of carrying the gospel to all the nations of the earth.

The Committee on Missions in Africa, Rev. Josiah Tyler, Chairman:—

Your Committee has examined the reports of the African Missions, and have no criticism to make in regard to them. They embody, in our opinion, just what is needed to give us a clear idea of what is being done for the Master in those interesting fields. We gladly and thankfully accept the different reports, and give our unqualified approval.

The Committee on Turkish Missions, Rev. Cyrus Hamlin, D.D., Chairman:—

We have examined with much interest the sketches given of the four divisions of the Turkish work—the Eastern, Western, Central, and European Turkish Missions. In all parts of this wide field there are cheering facts of progress notwithstanding the increasing poverty and oppression of the people. Education is becoming more general and of a higher character, and the truth is evidently entering the old Armenian or Gregorian Church. Pictures are laid aside from the churches, the Scriptures are read, and Protestant preachers have been repeatedly welcomed to Gregorian pulpits. This is a movement of great promise and to be carefully promoted by missionaries and native agents.

Your Committee is deeply impressed with the importance of employing the educated native agency, which has been prepared with so much labor and expense. Not men but money is what is now most needed in the Turkish Missions.

The disastrous events at Marsovan and the hostile attitude of the Turkish government your Committee passes over, hoping for a more favorable turn of affairs in the future. Its course has been in violation of treaty obligations and we trust our government at Washington will exert an influence that will early put a stop to these outrages.

The Committee on Missions in India and Ceylon, Rev. E. A. Lawrence, D.D.,
Chairman : —

The Marathi, Madura, and Ceylon Missions, though widely separated and using two different languages, are yet working under somewhat similar conditions and may be considered together.

Of the names standing on the roll of missionaries past and present, in the Marathi Mission twenty-four belong to *children* of missionaries. Nothing can better show the vigor of true missionary spirit. In the same mission, for the first time in many years, a new mission station has been started, at Wai, an important centre of Hinduism, and three new churches have been founded. One of these, the "Church of the Lamb" at Ahmednagar, a colony from the old church, is noteworthy for its decided stand in the matter of self-support. The boy janitor is the only one paid for any services, and as the church cannot yet support a pastor three of its members have charge of the pulpit.

The average monthly income of the Christian community in the Madura Mission is estimated at a little more than one rupee, or perhaps thirty-five cents. Yet out of such poverty they have given in the course of the year 8,585 rupees, a little more than usual. The problem of self-support and an ever fresh and wiser distribution of foreign money receives constant attention.

The advanced educational interests of the work are mainly represented at the schools at Ahmednagar, Pasumalai, and Jaffna. The history of the institution at Pasumalai which a year ago celebrated its jubilee may be taken as typical of the healthy growth of an educational system :—

"First a Christian school for general and religious education, next a specialization for the sake of larger preparations, to meet the needs of growing churches and evangelistic work; then the division of another department, for the better training of teachers for the schools in our Christian community and among the Hindus; and finally a separate theological school and fifty years' growth of a new Christian community behind it, and fifty years of patience, faith, and generosity of the American churches sustaining it."

Special notice should also be made of the Boys' and Girls' High School in Bombay as the sole existing coeducational school of the kind in India. Besides the common and ancient instrumentalities of the gospel, it is refreshing to see how the newest outgrowths of our bimillennial development are grafted into the youthful life of churches springing directly from pagan soil. Young Men's Christian Associations; Young People's Societies of Christian Endeavor; Bible-women, and Normal schools for Bible-women; all advanced forms of work by women, among them two itineracies conducted by women; and industrial training for boys,—these are the encouraging forms of work reported from the several fields.

In general all three missions tell of fair and average progress. But there is one pitiful monotone which rises from all, especially the two larger missions. It is the note of dismay at the order "Retrench! Reduce!" It is not because all allowances of the missionaries are cut down from ten to fifteen per cent. It is not even because every missionary on the field to-day is overworked, one man, for instance, superintending work that belongs to four missionaries, and having one hundred native laborers under his charge; it is not because of this that the complaint grows most appealing. But it is because new and long-prayed-for openings must be ignored, because teachers and evangelists must be dismissed, because schools must be closed, because the Theological Seminary of the Marathi Mission, the bulwark of the native church, must be suspended, in the absence of the one missionary who comprised its entire faculty. It is because the work of the past is endangered, as well as the opportunity for the future neglected, that there rises from all our mission fields the cry: "No Retrenchment! More men and women and the best men and women!"

The Committee on Missions to the Pacific Islands, Rev. G. R. Leavitt, D.D.,
Chairman : —

Your Committee recommends the acceptance of the report of the Missions to the Pacific Islands, including the two departments of special work in Hawaii, namely, the North Pacific Institute and the Mission to the Chinese, and a third department, the Micronesian Mission, with approval and gratitude for continued successes.

And we recommend also the early appointment of an associate for Dr. Hyde, in order that the new and increasing work at the islands may be carried on with the energy commensurate to its importance.

The island work illustrates the important influences exerted upon our missions by foreign powers: for example, that German interference should so distract and threaten the work in the Marshall Islands; that Spanish interference should still exclude our missionaries from Ponape; that English protection should so encourage and facilitate work in the Gilbert Islands. All these facts put stress upon the critical political situation in the Hawaiian Islands. It is not too much to say that the results of the work of the American Board of Commissioners for Foreign Missions in these islands, social, educational, religious, are imperiled by the present political complications. In view of these complications your Committee will submit the following resolution:—

Resolved, That without the aim in any sense of political interference, the Prudential Committee consider the wisdom of a representation to our government at Washington setting forth the great work accomplished by the Board, at such cost, in the Hawaiian Islands, in part represented by the large American colony, and the claim which these results make for some immediate and vigorous action of the government which shall tend, in the interest of Christian civilization, to secure these results from injury or destruction by any intestine confusion in the government of that land.